

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Christmas Book Number

Book Reviews — Page 20

Book Lists — Page 14

The Faith of Sholem Asch

Hewitt B. Vinnedge

Page 12

The Decay of Education

Bernard Iddings Bell

Page 12

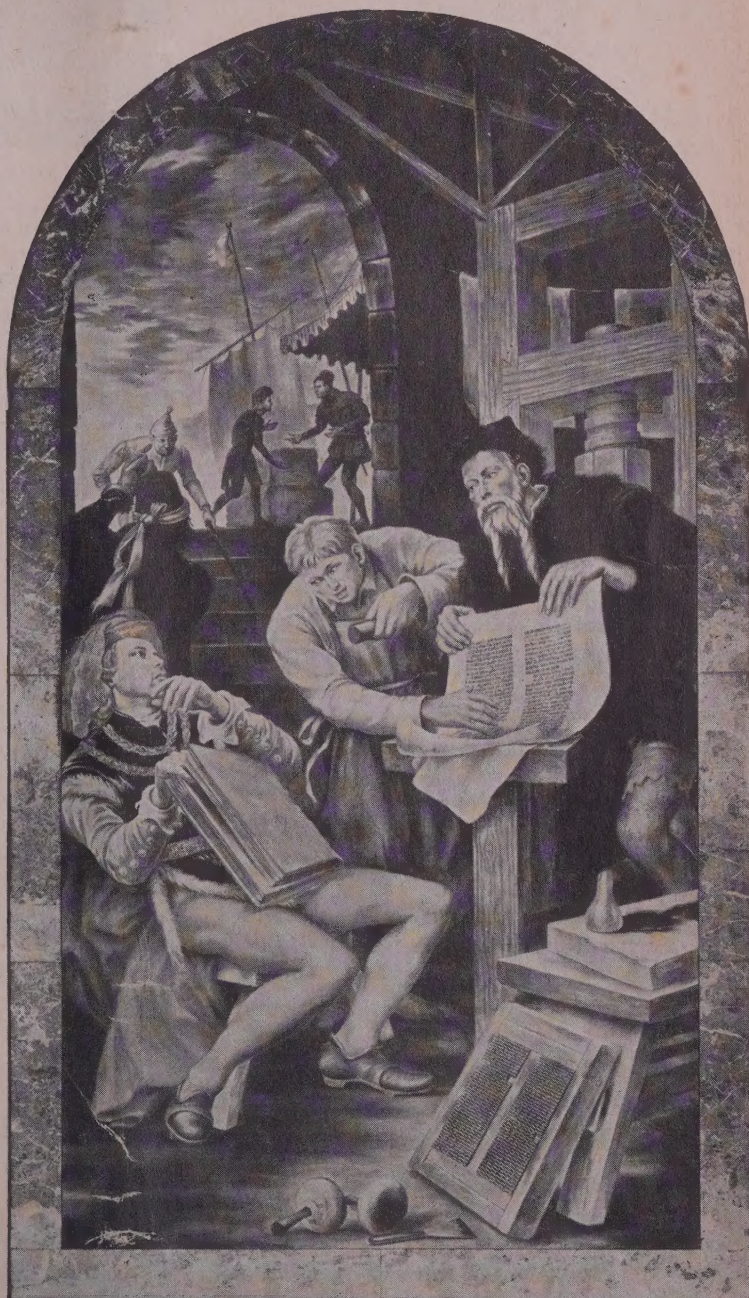
Sourdough Bishop

Page 13

Books for Christmas

Editorial

Page 11



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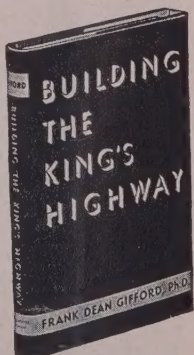
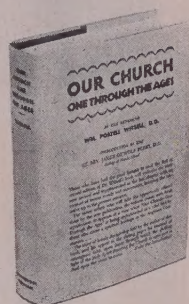
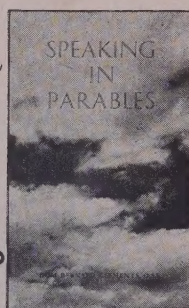
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LETTERS

Christ the King

TO THE EDITOR: Thank you for printing the propers of the feast of our Lord Jesus Christ the King.

There is a point I would like to raise about the order of words at the end of the translation you give of the Preface: "... a kingdom of peace, of love and of righteousness" for the Latin: "... *Regnum justitiae, amoris et pacis.*"

It seems to me there is a considerable point in the Latin order of words, a logic that is obscured by your translation. Surely the kingdom is a kingdom of peace because it is first a kingdom of justice and love.

(Rev.) JOHN E. WILKINSON.

Medina, N. Y.

Educational Revolution

TO THE EDITOR: I think all those interested in Church schools and religious education, and especially the teachers in Church schools, will be interested in an article entitled "Reason or Violence?" by Alexander Meiklejohn in the August, 1943, issue of *Common Sense*. I should like to quote one paragraph:

"The nature and quality of our cultural disintegration are most clearly revealed in the field of education. Teaching, both British and American, has lost its sanity. It has gone to pieces. And the reason is not far to seek. *Anglo-American schools and colleges were established primarily on a basis of religious faith.* They expressed a belief in the Mind and Will of God. And *that belief gave unity to knowledge.* It gave unity to human action

and to the intelligence which guided action. It united knowledge and intelligence one to another. When men sought after truth or goodness in any field whatever, they were tracing the well-integrated pattern of that Divine Mind-Will in whose image they themselves had been made. Our God was one God. In Him was One Truth and One Righteousness. In Him all the intellectual multiplicities, all the practical impulses and strains of the human scene were taken up into a unity of meaning and purpose. That unity dominated or was intended to dominate the whole course of teaching. It gave guidance to teachers and pupils alike. Young people learned, and were taught, as children of God.

"But with the passing of three centuries of Protestant-Capitalist-Individualism a revolution has taken place. . . ."

EUGENE H. THOMPSON, JR.

Coleville, Calif.

Marriage and Divorce

TO THE EDITOR: This is a plea for prompt and vigorous attention on the part of the Church to the problems presented by the current proposals to change the canons on Marriage and Divorce.

Obviously such study can not wait until almost time for the next Convention. Pastors, members of battered homes, have been looking for guidance to a section of the Church that has been speaking with a faltering and uncertain voice.

This confusion will increase with the close of this last Convention. With justification widely different conclusions will be drawn. Some will believe that the Church in this

country providentially has had a narrow escape from apostasy on this subject, a reprieve for sober further thought. Others will conclude that the Church in our generation has declared itself as reversing the traditional position on the indissolubility of the marriage tie, and that the embodiment of that verdict into our canons has been delayed only by an unfortunate method of counting votes. In such minds obedience to existing canon law may (or may not) tie hands for another three years, but in the field of truth—the "voice of the people" has reversed what has been presented in the Prayer Book as "the voice of God."

Which group of deputies at General Convention represent the mind of the Church? Is there a clear word of God in the matter? There are too many puzzled consciences to allow side-stepping of issues.

As always honest thought should precede plain speaking. Let me suggest two basic questions.

One touches the reliability of the Master. If it is assured that He taught thus or so on the permanence of the marriage tie, does that establish His teaching as the Divine Will for us, or do we inspect it as an honest first century opinion on which we may improve?

The other question touches the reliability of the testimony of the New Testament. Can any belief in the guidance or inspiration of the writers by the Holy Spirit fit into a conclusion that those writers taught, as coming from the Master, that "remarriage" after divorce was a deadly sin, when in reality He neither taught or thought it.

(Rev.) CONNIT N. EDDY.

Watertown, N. Y.

Christmas 1943



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STRICTLY BUSINESS

THE *Man of Alaska*: Peter Trimble Rowe, by Thomas Jenkins, retired Bishop of Nevada, which appeared December 1st, is going to prove, I believe, to be the most important biography the Church has seen in many a year. Bishop Rowe made history for the Church in everyone of the 46 years he spent in the Far North, and he lived during the years of the greatest changes in that part of our nation.

When Bishop Jenkins retired as head of the District of Nevada he immediately set to work collecting and sorting the materials on Bishop Rowe's life. The task was great, and he devoted a whole year to it. He had to write to men and women all over the Church—and to interview others. Bishop Rowe had not been one to keep detailed records, and there were so many facts to check.

Now Bishop Jenkins is out in Port Orford, Oregon, helping out Bishop Dagwell. He got the first glimpse of his book—a picture of the jacket only—in a full-page ad in the November 28th issue of *THE LIVING CHURCH*; and last week a copy of the volume itself went to him special delivery.

The book contains, besides 360 pages of text, 16 full pages made up of 44 pictures of Bishop Rowe, his family, and life in Alaska, and a four-color reproduction of a painting of the Bishop. This appears as a frontispiece.

The jacket, by the way, is my pride and joy. The artist, Ugo Mochi, an Italian sculptor and opera singer, has been working with paper cut-outs all his life, and has developed the process to a fine art. The jacket design with all its intricacies—totem poles, airplane, St. Peter's-by-the-Sea, dogteam and sled, mountains, igloo, Indians—was cut with a keen-edged lithographer's knife from one sheet of black paper. It was cut twice actual size and then placed under glass and photographed so that a line engraving might be made. The jacket design has just been framed. It is on display in the Morehouse-Gorham store, 14 East 41st Street, New York City.

* * *

LIEUT. Clifford P. Morehouse, LC editor on leave with the Marine Corps Reserve, was in New York recently to attend national religious meetings. Military life agrees with him, there is no doubt.

* * *

IHOPE readers will like this Christmas book issue. A lot of time and effort went into it. There was an over-abundance of interesting material, and as we were allowed only 32 pages for this special issue it was a heart-rending job to discard or set aside for the time being a lot of material. Let us know how you like it.

Leon McCauley

Director of Advertising and Promotion.

Christian Family Life

As General Montgomery's Mother Sees It

By LADY MONTGOMERY

WHAT is religion? The word itself has a dull sound. It too often connotes respectability and a sham piety. When we say "he (or she) is very religious," it is not always a compliment.

There is no doubt that we are going through a phase of "irreligion." The churches are empty. Bibles are unread. Crime and drunkenness are on the increase.

Who is to blame? The parents and the homes largely. If children are brought up in a godless home and sent to a school where religion is not taught, who can blame them if they go astray?

To my mind a child should never be able to remember a time when it did not kneel at its mother's knee night and morning to say its prayers. That is one of my earliest recollections, and I also remember the first time I was in disgrace because I faltered in saying the Lord's Prayer and could not remember the words.

I deem it wrong to punish a child for that. It is a mistake, too—of which I was often guilty when a young mother—to set children to learn passages of Scripture by heart as a *punishment*. On the other hand, it is a very good practice to make children learn one verse of the Bible every day. Owing to this, I know most of the psalms and gospels by heart, and I think my children have profited by it.

When he was very young, my son Bernard was often extremely naughty. Sometimes I would say to his brothers and sisters: "Go and see what Bernard is doing, and tell him not to!" But as soon as he was old enough to go to St. Paul's School with his elder brother, he settled down to serious study. He took a keen interest in games and was a good athlete. The religious side of his education was not neglected, and to this day he carries a copy of Bunyan's *Pilgrim's Progress* with him wherever he goes and reads his Bible every day.

Should parents make their children go to church? Yes, once on Sunday. Other services should be optional. But how can we expect children to become regular churchgoers if their parents never accompany them? There is no happier sight than to see father and mother and all the children going to church together.

When we were children Sunday was the happiest day of the week. The first thing we did was to pick a buttonhole for our father. Then for breakfast, instead of bread and milk or porridge, we had sausages! The Sunday sausage was something to look forward to all the week.

The ordinary week-day story books

were banished, but the Sunday books were so delightful that a rule had to be made that they were not to be read on week-days. Then on Sunday evenings my dear mother read aloud to us, and through this we got to know and love "Enoch Arden," "Evangeline," and many other poems.

We were early taught never to "tell tales" or to call each other names. "Beast" was a word not allowed in our vocabulary.

Confirmation should be a landmark in every child's life. We had the great advantage of being prepared for it by our father, the late Dean Farrar, and my sister and I were confirmed and received our first Communion in Henry VII Chapel, Westminster Abbey. Here, also, I was married and our eldest child was baptized.

The preparation for Confirmation gives a parish priest great opportunities. Apart from the regular teaching, he can get to know his young people and is able to give them much helpful advice on courtship, marriage, and so on.

Then there comes Holy Communion, the service which should play the greatest part in our religious life. How often should young people be advised to come to this Holy Sacrament? At least once a month and on Holy Days. This is what I hold up before young people. But the ideal is surely to come to the Lord's Table every Sunday. As life goes on, we who are old, value this privilege more and more.

Parents nowadays have a great responsibility. We must be most careful not to "cram" religion down our children's throats. And we must be careful to "practice what we preach." Will our children respect us if we uphold temperance and yet attend cocktail parties? Or if we teach them not to swear and use oaths ourselves?

As your boys and girls grow up, take them into your confidence. Let them see that you understand the temptations to which they are exposed. Encourage them to bring their troubles to you. Above all, surround your family with an atmosphere of love. If your children, when they are in difficulties, can say, "I must tell mother," all will be well.

Mother-love should be a faint foreshadowing of the love of our heavenly Father for each one of His erring children. And true religion should mean, for us all, the knowledge of the love of God and a thankful remembrance of the sacrifice of His dear Son upon the Cross for us.

—London "Daily Sketch."

SECOND SUNDAY IN ADVENT

GENERAL

EPISCOPATE

Bishop Fox Dies

The Rt. Rev. Herbert Henry H. Fox, retired Bishop of Montana, died at his home in Billings, Mont., November 24th.

Bishop Fox was born in Montclair, N. J., and as a young man worked in a pottery plant at Trenton, N. J., and later as an apprentice patternmaker. After deciding to enter the ministry, he enrolled for one year in St. Andrew's Divinity School at Syracuse, N. Y. Later he graduated from Hobart College, Geneva, N. Y., and completed the course at General Theological Seminary in New York City. He was ordained priest in 1900.

Bishop Fox was consecrated Suffragan Bishop of Montana in 1920. It is interesting to note that one of his consecrators was Bishop Tuttle, the great pioneer bishop of this western region. For nearly two years while Suffragan, he also served as acting Bishop of the missionary district of Idaho, pending the filling of a vacancy there by the General Convention.

He was elected Bishop Coadjutor of Montana in 1925 and served in that capacity until the death of Bishop Faber in 1934. From 1934 to 1939 he was active as Bishop of Montana. Since his retirement in 1939 he has remained interested in the work of the diocese, making his residence in Billings, Mont., and frequently taking services in vacant missions in the area around Billings.

Bishop Fox will long be remembered in Montana, especially for his faithfulness in performance of all his duties while bishop. He was well loved by the children and



DEAN DUN: Elected Bishop of Washington on third ballot.

young people in the diocese. He presented a full and vigorous belief in the Christian life both through his preaching and his living.

Funeral services were held in St. Luke's Church, Billings, on November 28th.

Surviving beside the widow are a son, Major Henry Walther Fox, serving in the chemical warfare division of the army at Akron, Ohio, and a daughter, Mrs. Hector R. Adam of Melbourne, Australia. There are two grandchildren, Suzanne Fox and Peter Fox Adam.

Editor's Comment:

Like his apostolic predecessors, Bishop Fox was a missionary first, last, and always. To him, retirement was only an opportunity for further service. May he go from strength unto strength in the life of perfect service in the new field to which his Lord has called him.

Washington Convention

Elects Dean Dun

The Very Rev. Angus Dun, dean of the Episcopal Theological School, Cambridge, Mass., was elected Bishop of Washington on the third ballot at the special diocesan convention on November 23d at the Church of St. Stephen and the Incarnation, Washington, D. C.

The convention opened with a celebration of the Holy Communion after which the business session convened. After routine business of organization, the Hon. Owen J. Roberts, chairman of the nominating committee appointed pursuant to a resolution adopted at the meeting of the special convention on July 29, 1943, made

the following nominations: Very Rev. Angus Dun, D.D.; Rev. Donald B. Aldrich, D.D., rector of the Church of the Ascension, New York City; Rev. Dudley Scott Stark, rector of St. Chrysostom's, Chicago; Very Rev. Sidney E. Sweet, dean of Christ Church Cathedral, St. Louis, Mo.

Other candidates, placed before the convention for consideration, either by nominations from the floor or by writing on the ballots were: Rev. Dr. C. Avery Mason of Forward in Service; Rev. Howard S. Wilkinson, D.D., rector of St. Thomas' Church, Washington, D. C.; Rev. Clyde Brown, diocesan missionary, diocese of Washington; Rev. Merritt F. Williams, canon, Washington Cathedral; Rev. Edward Gabler, rector, Christ Church, Washington parish, Washington, D. C.; Rev. C. Randolph Mengers, rector of St. Columba's Church, Washington, D. C.; Rev. Don Frank Fenn, D.D., rector of St. Michael and All Angels, Baltimore; Rev. Charles T. Warner, D.D., rector of St. Alban's, Washington, D. C.; Rev. C. Leslie Glenn, rector of St. John's, Lafayette Square, Washington, D. C. (on leave for military service).

Dr. Glenn declined to run in the interest of harmony. It was charged that the failure of the nominating committee to include the name of the Rev. C. Avery Mason, of Forward in Service, in the nominating committee's list, was due to misinformation given to the committee. Dr. Mason received the second highest number of clerical votes on the final ballot.

Only three ballots were necessary to determine the choice of the convention for

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Departments

BOOKS	12
CHANGES ..	30
DEATHS ...	31
DIOCESAN ..	26
EDITORIALS .	11
EDUCATIONAL	29
FOREIGN ...	7
GENERAL ..	5
LETTERS ...	3
PARISH LIFE	29
WAR SERVICE	8

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TABULATION OF BALLOTS IN WASHINGTON ELECTION

	First		Second		Third	
	C.	L.	C.	L.	C.	L.
Very Rev. Angus Dun	30	29	40	36	48	51
Rev. Donald B. Aldrich	20	21	20	26	15	17
Rev. Dudley S. Stark	1	1	..	..	..	..
Very Rev. Sidney E. Sweet	7	7	2	2	..	..
Rev. C. Avery Mason	21	16	22	16	25	14
Rev. Howard S. Wilkinson	3	1	2	0	2	0
Rev. Clyde Brown	3	5	1	2	0	1
Rev. Merritt F. Williams	1	0	..	..	..	..
Rev. Edward Gabler	1	3	2	3	0	1
Rev. C. Randolph Mengers	1	0	..	..	..	..
Rev. Don Frank Fenn	1	0	1	0	..	..
Rev. Charles T. Warner	1	1	1	0	..	..
Rev. C. Leslie Glenn	3	0	2	0	2	0
Total ballots cast	93	84	93	85	92	84
Necessary to elect	47	43	47	43	47	43

Bishop. Within three hours the Rev. Angus Dun was found to have received a majority of both clerical and lay votes.

A motion to make the election unanimous was defeated by three negative votes.

Bishop Powell Installed

The Cathedral of the Incarnation, Baltimore, Md., was thronged for the service of installation of the Rt. Rev. Noble Cilley Powell, D.D., as ninth Bishop of Maryland on November 21st. This is the first time a service of installation has taken place in the diocese of Maryland.

The service began with a procession of choirs of St. Paul's Church and the Cathedral, followed by the clergy singing "The Church's one foundation." Following the choirs came the Church Flag, the United States Flag, and the Flag of Maryland. The Rev. John W. Tuton acted as chaplain to Bishop Powell.

When the procession reached the sanctuary, the Rev. Roger A. Walke, secretary of the standing committee, led in recitation of Psalms 122 and 46. Letters of Consecration were read by Carlyle Barton, chancellor of the diocese. During this time, Bishop Powell stood in the center of the sanctuary. Canon Harold N. Arrowsmith led in responsive reading and prayers, after which Bishop Helfenstein and the Rev. Dr. Arthur Chilton Powell escorted Bishop Powell to the Bishop's Chair.

Bishop Powell, in his address stated it was not the time to discuss what he or the diocese shall do; "the only thing that really matters is our response to God" and "our purpose to have Him use us when and where he wills. We need to recover a conviction of faith in ourselves, because God has created us, in society, in our government. Faith brings achievement, but achievement brings problems." Defining the problem, he said men will have to determine what kind of a world they want for themselves and their children, whether it shall be only a place suitable for beasts or one worthy of children of God.

The service was derived from one that goes back into antiquity, but even though the cathedral was begun during the time of the late Rt. Rev. John Gardner Murray and continued through the administration of Bishop Helfenstein, the synod hall was not completed in time for the installation of former bishops of Maryland.

FORWARD IN SERVICE

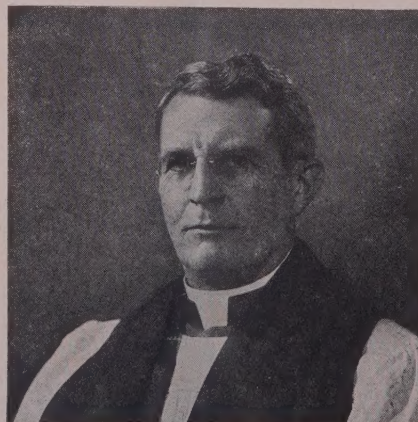
Christian Vocation Weekend

Indications point to a widespread observance of a Christian Vocation Weekend, December 3d to 5th. This was recommended by Forward in Service, with gratifying response. A statement concerning it, issued by FIS says: "In an age of regimentation, Christian Vocation means among other things, that each man is called before the bar of God's judgment to render a personal account of his life and work."

Rev. Arthur M. Sherman Resigns

The Rev. Arthur M. Sherman has announced his resignation from Forward in Service, effective January 1st, and his acceptance of a position on the staff of Grace Church, New York City, January 15th.

Dr. Sherman had a long and fruitful experience as missionary in China, including the presidency of Boone College. After his return to the United States in 1931, he became national secretary for missionary education in the National Council. When the Forward Movement was inaugurated in 1935 he was called to serve in that new endeavor, and when the Presiding Bishop announced the ten-year plan, Forward in Service, Dr. Sherman



BISHOP POWELL: Installed as ninth Bishop of Maryland.

worked on behalf of that movement. He has traveled widely through the country interpreting its message and the Presiding Bishop's call to the Church to go forward in service.

RADIO

Statesmen to Broadcast In Behalf of Canvass

Three statesmen of national and international prominence, Vice-President Henry A. Wallace, Secretary of War Henry L. Stimson, and Wendell Willkie, are broadcasting in December over the blue network, on behalf of the United Church Canvass, according to information received from the Canvass headquarters in New York. The time of the broadcast is the same in each instance, 10:45 to 11 P.M., EWT.

The date of Vice-President Wallace's speech was December 4th. Secretary Stimson is scheduled for December 10th; Mr. Willkie, December 11th.

INTERCHURCH

Regional Christian Missions

Church groups throughout the country are making specific plans to promote the study of post-war problems and to direct the thinking of their members along the lines of international coöperation, the Rev. Paul G. Macy, acting director of the Christian Mission on World Order, declared. The mission visited 100 communities during the first three weeks of November under the sponsorship of six major interdenominational agencies.

In some communities, he told Religious News Service, local church councils are preparing to launch regional missions modeled after the nation-wide project. Speaking teams will be sent out to neighboring towns and cities to stress in sermons, in addresses, and in community get-togethers the concern of the Church in establishing a world order based on Christian principles.

In a number of localities, he said, special committees have been appointed to promote study courses and educational programs on the fundamentals of a just and durable peace.

"When the plans are all in," Mr. Macy declared, "there will be on file definite suggestions for follow-up which will keep the Commission on a Just and Durable Peace of the Federal Council of Churches busy for a long time to come."

Asked to comment on the over-all significance of the Christian Mission, Mr. Macy pointed out that when "some 20 to 25 thousand people in 100 cities all sit down together to thrash out the Church's responsibility in the post-war world, the impact on the community is bound to be profound."

AFTER EFFECT

"The meetings *per se*," he said, "mean nothing. What counts is the after-effect. The real job of the mission is just beginning. The gratifying reports of mission

follow-ups give us reason to believe that our labors have not been in vain."

Attendance figures in certain areas were "not impressive," Mr. Macy admitted.

In a number of cases, he explained, attendance was low because local committees failed to promote the mission in advance of its arrival. On the other hand, he said, where a thorough job of preparation was done the reports have been "most enthusiastic."

The Church leader praised the mission speakers, all of whom served without pay.

Among the 93 speakers were 18 clergymen, including a Navy chaplain; 18 interdenominational executives and nine denominational executives; nine presidents of colleges and seminaries; 12 professors; four YMCA executives; five authors, lecturers, and editors; four attorneys (including a judge of a State Supreme Court); four senators and congressmen; five returned missionaries; three exiles (two Germans and one Pole); and two Chinese leaders.

Reports Marked Increase In Church Giving

Non-Roman Church members contributed \$24,413,349 more for congregational expenses and benevolences in 1943 than they did in 1942, according to a report by Harry S. Myers, secretary of the United Stewardship Council. Mr. Myers' report, published annually, is compiled from statistics furnished by national officials of the various communions.

Total giving of 19 major Church bodies amounted to \$376,946,856 in 1943 as compared to \$352,533,507 in 1942.

Per capita giving increased from \$2.55 for benevolences and \$12.55 for congregational expenses to \$2.80 and \$12.94.

Highest per capita giving was recorded by the Friends and the Church of the Nazarene. Lowest per capita gifts were contributed by the Disciples of Christ and the Southern Baptists.

"While there has been only a slight increase in Church membership," Mr. Myers states, "there has been a marked increase in giving both to current expenses of local churches and to their mission projects including war-time relief work."

Giving of the various Church bodies was listed as follows by Mr. Myers:

Denomination	Congregational Expense	Missionary (Benevolence)
Baptist (Northern)	\$21,133,953	\$4,462,239
Baptist (Southern)	42,565,890	9,681,772
Brethren (Church of)	1,600,000	887,315
Brethren (United)	5,092,090	1,208,064
Congregational Christian	15,316,072	2,557,485
Disciples of Christ	13,480,375	2,885,087
Episcopal	27,400,705	6,005,669
Evangelical	3,991,386	1,614,443
Evangelical and Reformed	9,508,482	1,734,321
Friends, Ohio (Damascus)	149,551	57,785
Lutheran (American)	6,003,611	1,376,713
Lutheran (Augustana)	4,170,674	1,136,942
Lutheran (United)	16,874,059	3,687,541
Methodist	79,041,364	14,525,686
Nazarene	6,681,834	901,253
Presbyterian (United)	3,706,496	1,596,005
Presbyterian (U.S. South)	9,994,289	3,839,467
Presbyterian (U.S.A. North)	39,349,048	8,093,669
Reformed in America	3,731,116	904,405



MRS. HELEN HOGUE: GFS executive secretary.

GFS

Newly Appointed Executive

The board of directors of the Girls' Friendly Society has appointed as executive secretary, Mrs. Helen G. Hogue. Mrs. Hogue was born in the little town which her grandparents had named Cedar Town when they settled in Georgia at the end of a long pioneering trek from Virginia. From her father, Mrs. Hogue inherited the keenly inquiring mind that has put her at the top of her chosen fields of child psychology and mental hygiene.

Mrs. Hogue trained to become a teacher at the State Normal School in Athens, Ga., and taught for three years in the Samuel Benedict Memorial School in Georgia.

Then, in 1926, she went to Cleveland to do case work for the Women's Protective

Association, a community fund agency.

For nine years she served as director of the psychiatric service of the Guidance Clinic of the Highland Park, Michigan Public Schools. During this time, she worked closely with the diocese of Michigan, and for three years, served as paid mental hygiene consultant on the staff of the Department of Religious Education. The diocesan Girls' Friendly Society of Michigan had her as one of its vice-presidents during this period.

In 1938, Mrs. Hogue went to Seattle, Wash., where she served as executive secretary of the Washington State Mental Hygiene Society for four years. While she was in Seattle, she served, also, as director of Parent Education for the Seattle Public Schools.

Since March, 1943, she has been working in the War Department, Office of the Quartermaster General, as Training Specialist with emphasis on the human relations side of supervision.

Mrs. Hogue has one son, Captain William Hogue, U. S. Army Engineers. She is the author of two books, one *Untying Apron Strings*, the other, just released through Charles Scribners Sons, *Bringing Up Ourselves*.

Mrs. Hogue will assume her duties as the executive secretary of the Girls' Friendly Society, U.S.A., on January 3, 1944.

FOREIGN

DENMARK

Danish Primate Emerges Victor In Clash With Nazis

Bishop Hans Fuglsang-Damgaard, primate of the Danish Lutheran Church, emerged the victor in a clash with German occupation authorities over a recent Copenhagen church broadcast in which prayers were urged for persecuted Jews in Denmark.

Incensed over a reference by Bishop Axel Malmstroem to "God's chosen people," Nazi officials threatened to censor all future broadcasts of divine services over the Danish radio.

In a reply forwarded through the Danish Foreign Office, Bishop Fuglsang-Damgaard, reported under house arrest since last September, threatened that if religious broadcasts were censored and Sunday services kept off the air, every pulpit in Denmark would inform the people of the "real facts."

A week later, the Danish primate received a letter of apology in which the Nazi authorities professed to have been misled by an inaccurate translation of Bishop Malmstroem's broadcast.

Other developments on the Danish Church front are reported from Jutland, where a group of 15 clergymen have denounced anti-Jewish persecution, and from the University of Copenhagen, where theological students have protested against Nazi censorship in a front page editorial in their newspaper, *Sursum Corda*.

PRISONERS OF WAR

Gripsholm Will Arrive Soon

Latest word from the S. S. *Gripsholm*, bringing to the United States exchanged prisoners of war from the Orient, among them a number of Church missionaries, indicates that the ship is scheduled to reach Jersey City, N. J., before 11 A.M. on December 2d. It is highly probable, however, that she may be several days behind time, according to a release from Relief for Americans in Philippines, New York.

From the experience of the *Gripsholm's* previous trip the request has been made that friends and relatives do not attempt to meet repatriates at the pier. The Red Cross is the only agency which will be assigned headquarters on the pier, and it will have charge of an Information Desk outside the Customs Barrier. Here mail and messages to the passengers will be handled.

Episcopal repatriates and their friends will attend a celebration of the Holy Communion at Calvary Church at 11:45 December 4th. The Presiding Bishop will be the celebrant. It is hoped that Bishop W. P. Roberts and Bishop Craighill, both of whom are on the *Gripsholm*, will assist him. Arrangements are being worked out for a luncheon for the group at 1 P.M., and announcement will be made by mail and at the service as to final arrangements.

HOME FRONT

Ship Yards Inaugurate Church Services

Both the *Yard Bird* and the *New England Keel*, tabloid papers devoted to the interests of men and women who are building ships in the Portland area, comment on the inauguration of Church services, both non-Roman and Roman, in the shipyards. The Rev. G. Melbourne Jones, defense chaplain of the Episcopal diocese of Maine, conducted the non-Roman services, Fr. Daniel F. Dwyer, S.J., the Roman Mass.

The *Keel* editor says that Fr. Melbourne is of the "High Episcopal Church," and comments sympathetically on his first regular service, noting that it was well attended, and that workers in the yards want the services and will be helped by them. Altars have been built in the East Area Tin Shop and the West Area Assembly Building of the New England Ship Yards.

In his sermon, Fr. Jones said, "there is one thing that we need, every one of us here today, without which our nation is but a ship in a drydock. That is the tide of an unfaithful faith in Almighty God. We must open the dock gates, which are the gates of our own hearts, and let in the strong tide of the immeasurable power of the Eternal God. We must let in the tide of faith, the tide of hope, the tide of love. We must put our dependence upon the good will of God, and in the redeeming

power of His Eternal Son, Our Blessed Lord. If we do that, our Ship of State will reach the harbor of a worthy victory, a righteous peace, and a new day of Christian brotherhood."

Diocesan Service Club

The War Commission of the diocese of Pennsylvania in six months has had an attendance of over 10,000 at the Diocesan Service Club, located at St. Stephen's House in down-town Philadelphia. More than 400 lay volunteers (men and women) from various parishes provided the working staff, and 76 clergy acted as chaplains at this center for service men and women.



BISHOP AND MRS. HART: At Diocesan Service Club, Philadelphia.

War Workers' Village

A war workers' village of 97 homes is being built on the farm lands of the Gaudet Normal and Industrial School, New Orleans. Gaudet is a school for Negro children, owned by the diocese of Louisiana, and a member of the American Church Institute chain of schools.

Gaudet School owns about 120 acres of land located in the eastern suburbs of New Orleans, fronting a section of the Chef Menteur Highway, the main eastern highway outlet of the city, part of U. S. 90, and which leads to the immense shipyards and aircraft building shops of the Higgins Industries, the Delta Shipbuilding Company, the Pendleton Yards, and others. About 10 acres will be used for the village, leaving ample space available for the school farm and dairy divisions. The school campus is not affected.

The homes are all individual prefabricated plywood units, with the last word in efficiency equipment, with sewer, drainage and electrical connections, and with a small garden plot near each house. It is to be a colony for white families. Two main entrance concrete roads lead off from the public highway, with lateral spurs serving every home.

JAPANESE-AMERICANS

FOR Denies Responsibility In Rioting

Reports implying that the Fellowship of Reconciliation, an organization of religious pacifists, encouraged violence and rioting at the Tule Lake, Calif., relocation center for Japanese evacuees, were branded as false in a statement issued recently by the Fellowship.

The statement said the FOR has "consistently opposed the wholesale evacuation of American citizens of Japanese ancestry, but has always recognized that it would be necessary for law enforcement agencies to take into custody dangerous enemy aliens or law violators."

ARMED FORCES

Preaching Missions to Visit Military Trainees

A "Christian Commission on Wartime Campus Missions" has been set up in New York under the joint auspices of the Department of Evangelism of the Federal Council of Churches and the War Emergency Council, representing denominational educational agencies.

The Commission will sponsor a series of week-end preaching missions on college and university campuses where military trainees are located. The project is expected to be launched after January 1, 1944.

Officers of the new Commission are: Chaplain C. Leslie Glenn, New York, chairman; Heil Bollinger of Nashville, Tenn., and Miss Eleanor French of New York, vice-chairmen; Dr. Jesse M. Bader, New York, director; and Robert Giffen, Princeton, N. J., campus secretary.

Naval Chaplains

Graduating on November 20th from the Naval Chaplain School, Williamsburg, Va., were two Episcopalian chaplains: Kenneth E. Heim and Robert N. Stretch.

Congress to Consider Chaplaincy Bill

Senator David I. Walsh, chairman of the Senate Naval Affairs Committee, and Representative Carl Vinson, chairman of the House Naval Affairs Committee, have promised early hearings on the Walsh-Plumley Naval Chaplaincy Bill (S. 300 and H.R. 1023). The Churches are asking passage of the bill, which the Navy opposes.

Protestants, Catholics, and Jews are united in supporting the measure, which would provide a new administrative set-up for Navy chaplains by creating the office of a Chief of Chaplains for the Navy similar to that which the Army has had since 1920. At present, the Navy Chief of Chaplains has that title only by courtesy.

and is officially merely an advisor to the Chief of the Bureau of Naval Personnel. The office exists only by executive order within the Navy and its holder is restricted to the rank of captain. The Walsh-Plumley Bill provides for a Chief of Chaplains to be appointed by the President for four years, with the temporary rank of rear admiral.

Assistant Secretary of the Navy Ralph A. Bard, stated in a recent address that there are now 1,750 chaplains in the Navy. These are all commissioned officers.

The National Catholic Welfare Conference, the National Jewish Welfare Board, and the General Commission on Army and Navy Chaplains, which represents Protestantism, are unitedly advocating the Walsh-Plumley Bill, which they claim will bring better administration and support to Navy chaplains. The Episcopal Church passed a resolution in support of the bill at General Convention in Cleveland.

The only reason the Navy has given officially for its stand against this request of the Churches is that the proposal will cost the Navy \$1,000 a year.

Lt. Brown-Serman Killed

Second Lt. Arthur Stanley Brown-Serman, USMC, of Alexandria, Va., was killed when his plane crashed near Camp Miramar, Calif., during a routine training flight November 22d the 11th Naval District announced.

His father is the Rev. Stanley Brown-Serman of the Virginia Theological Seminary, Alexandria.

Unlocked Doors

Camp Joseph T. Robinson, Little Rock, Ark., now has a chapel in the Station Hospital. It has just been finished and dedicated by Chaplain Crawford W. Brown, formerly rector of the Church of the Redeemer, Elgin, Ill., and now Station Hospital chaplain.

The new chapel, formerly a hospital ward, has a seating capacity of 250, and it houses also the chaplain's office, an office for his assistant, and a reading room for visiting patients and quarters for the assistants. A complete schedule of Roman and non-Roman services has been prepared to suit the convenience of everyone connected with the hospital. Frequent programs of organ music are to be given, with music arranged by Corporal Ernesto Barbini.

At the dedication service, addresses were made by Colonel Grover C. Graham, Camp commander; Colonel G. L. McKinney, commanding officer of the hospital, and Chaplain (Major) Robert S. Woodson, camp chaplain. Chaplain (Lt. Col.) Alvin E. Teichart, chief chaplain of the 66th Division, read the Lesson, and the Prayers and Benediction were given by Chaplain Brown.

Keys of the chapel were presented by Chaplain Woodson, as senior camp chaplain. He passed them to Chaplain Brown with the admonition to "leave these doors unlocked that they may be always open to those who labor and are heavy laden."

Dr. Pugh Sees Need For Permanent Chaplaincy Work

The chaplaincy will continue to be a major responsibility of the Church after the war, because of the needs of occupation armies abroad, Dr. William Barrow Pugh, chairman of the General Commission of Army and Navy Chaplains, told Religious News Service in an interview after his return from a 40,000-mile tour of overseas battle centers.

Dr. Pugh's itinerary embraced visits to some 1,200 Protestant, Catholic, and Jewish chaplains in areas extending from Labrador to India and China and culminating in the Dutch West Indies. His purpose, he stated, was to bring the greeting of the Church to the chaplains abroad, to learn what the Church can do to assist them, and to evaluate the religious work being done for the armed forces. Looking to the future, he declared:

"Chaplaincy work is something that the Churches must establish on a permanent basis. The Churches cannot stop their work for the chaplains when the war is over. We may have to look forward to a long armistice and probably we shall have large armies of occupation for a long time.

"After the war, we shall probably have a large standing army and, in addition, a permanent system of universal military service. If we have a standing army of 1,000,000 men or more, that will mean having 1,200 chaplains attached to the army. If we are going to have universal service as well, then we are certainly going to need a lot of chaplains, and we shall have to cultivate religious work among the soldiers more than ever before."

The Presbyterian leader, looking fit and well, despite the physical strain of his tour, which took him into many out-of-the-way

places and even close to the Japanese lines in the Yunnan Province of China, highly praised the chaplains of all faiths with whom he had conferred.

"One of the things that most impressed me," he said, "was their devotion to the men in their charge. I believe that when the records of this war are written, one of the shining pages will be that page which will tell of their work. Some of the things they have done—the acts of heroism, endurance, and selfless devotion—have been remarkable. Forty chaplains have already made the supreme sacrifice."

Commanding officers frequently spoke to him in the very highest terms of what the chaplains mean to the men under their care, Dr. Pugh said, adding:

"They are all sympathetic toward the work of the chaplains, and anxious to assist in every possible way. Everywhere I went, I found the commanding general highly coöperative. I had quite a conference with General Stilwell in China. General Patton in Sicily, was very warm in his praise of the chaplains there. It was the same among the generals in England, Iceland, and elsewhere. I had meetings with admirals in the Caribbean, and always the question was, 'What can I do to help you?'"

Dr. Pugh was asked about chaplaincy work in overseas hospitals, and said he was particularly impressed by the manner in which the government is trying to meet the spiritual needs of sick or wounded soldiers.

"Every hospital of a certain size has a chaplain, Dr. Pugh stated. When the hospital increases to about 500 beds, two chaplains are assigned, a Protestant and a Catholic. If the hospital becomes very large, three chaplains will be supplied. Where there is only one chaplain, he is



U. S. Marine Photo.
CHAPLAIN JOHN QUINCY MARTIN, LT. (jg) USN: Preaches to the Ship's Company on deck.

assisted, as the case may be, by ministers or priests from neighboring churches or missions.

Dr. Pugh was asked to describe a typical day in the life of the chaplain overseas. He replied:

"Conditions vary so much on the various war fronts that it is not quite possible to say that the chaplains' lives follow any particular pattern. Many have certainly had to do an extraordinary amount of traveling. There are chaplains in Greenland who have to travel 800 miles to visit men in remote stations up north. One chaplain told me he travels an average of 3,000 miles a month while visiting men in isolated posts. I talked to another who was going off for two months to visit outlying stations, planning to stay a while with each group of men before going on to the next."

The chaplains distribute religious literature to the men and are constantly in demand for interviews. A great deal of counseling is done, and the chaplains also preach a great deal. Many of the chapels have daily services, Catholic chaplains saying Mass and Protestant chaplains holding worship. Large numbers of the men attend these services and the chapels are always open for private devotion.

CHAPLAIN'S ASSISTANTS

Dr. Pugh warmly commended the work being done by chaplains' assistants, declaring that, in many instances, they are "the unsung heroes of the war."

"These assistants are often men of very exalted religious ideals," he said. "Some are singers and organists. One chaplain I met has a professor of music from one of the American colleges as his assistant and another has a graduate from the Yale Conservatory of Music. These assistants often deliberately sacrifice their chances of promotion so that they may stay with the chaplains rather than enroll in officers' training courses."

Dr. Pugh was queried as to whether the supply of chaplains is adequate and if supplies for religious ministrations are getting through regularly.

"The supply of chaplains is not adequate yet," he said. "We should have about 1,500 more by the beginning of the year, and are assigning 600 or 700 right now. As regards supplies, the problem of transportation is easing up and material is flowing more smoothly. The situation was especially bad for a while in China and India, not only in regard to chaplaincy materials but army supplies generally."

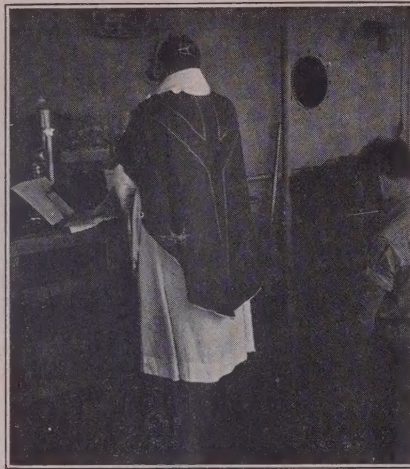
Other questions put to Dr. Pugh, and his replies, were as follows:

Q. Are service men overseas more religious than those in training camps at home?

A. The soldier overseas undoubtedly thinks more deeply about fundamental things and gets a little closer to the spiritual. That does not altogether express itself in greater church attendance. It is clearly shown, however, in the great number of Testaments carried by the soldiers. Some of the overseas units have not been able to get enough Testaments to meet the demands of the men.

"The American people do not realize

how many chapels have been built for the use of soldiers of all faiths, and how much they are used by the boys. I preached in the Church of Scotland in New Delhi, India, to a congregation that was three-fourths soldiers. The same night I preached in the Free Church to an assembly



U. S. Marine Photo.

Benches piled on each other form an improvised altar before which Fr. Martin conducts services.

that included 700 service men. I witnessed a service in England that was attended by 1,200 American soldiers. The soloist was a soldier and so were all the members of the choir.

"We are getting a great deal of cooperation on the foreign fronts from missionaries in those areas. Where there are no chaplains, the missionaries take care of the service men until a chaplain becomes available."

Q. How do the American service men behave themselves?

A. "Judging from reports one gets from areas everywhere, they behave extremely well. They are universally popular. There is not a country where people did not speak of their regard for the American soldier. He has the ability to endear himself to people wherever he is stationed. He is an American; he likes to get around, to have fun; but he conducts himself like a gentleman wherever he may be."

Q. To what extent are the Churches keeping in touch with service men?

A. "Time after time, soldiers came to me, telling of letters from their pastors at home or from church organizations. There is no doubt that the Church is trying to keep in touch with members in service. This has been a tremendous help in sustaining morale, and it is one of the remarkable improvements in this war over the last."

Q. Are chaplains and service men of different faiths friendly?

A. "Most certainly, they are friendly. It is interesting to observe how Catholic and Protestant chaplains work side by side, cooperating to the fullest extent without yielding an inch in their denominational claims. In ministering to the men, they are all splendidly united. Some of the nicest compliments about Protestant

chaplains have come from the lips of Catholic priests, and vice versa."

Q. Do service men believe in brotherhood as a war aim?

A. "Yes. The ideal of brotherhood is one of the things the soldiers are after in this war, and they are looking forward to seeing it worked out more extensively in their own country."

SOLDIERS AND THE PEACE

Q. What kind of world do the soldiers want to come back to, and what do they expect of the Church now and in the post-war period?

A. "The men are not visualizing in their minds exactly what they want either the Church or the government to do. They have no blueprint for the future. But they do want a world that is free and secure. How this is to be achieved, they do not profess to know. They do, however, feel that they ought to have a voice in the building of a new world order."

"There is a lot of talk among the more serious-minded soldiers about the coming peace; what the peace program ought to be. The average soldier, however, merely says he wants peace. The war has no romance so far as he is concerned. He hates it. But while he wants to get it over as quickly as possible, he does not want to go home until he has finished the job."

"The boys do not think in terms of what should be expected from the Church. They are greatly interested in the Church and religion, but although they are going to Church more than in the past, there has been no such thing as a religious revival. We must be realistic in these things. What has happened is that the soldier has been impressed by the way the Church has tried to help him. This will, no doubt, help him to turn to the Church after the war. But while he is going to look for the Church when he gets back, he has not made up his mind as to what he expects from the Church when peace is restored."

Dr. Pugh warned that the coming of the peace will present "some tremendous problems."

"Many of our problems have to do with religion," he stated. "The Church must help the world in establishing the brotherhood of man, which many of our statesmen have declared to be a basis for the new world society. Religion must provide answers for problems which neither pressure politics nor an imperialistic psychology can hope to solve."

Memorial Services

Memorial services for members of the 31st Infantry Regiment, Michigan State Troops, who have died in service, were held in St. Paul's Cathedral, Detroit, on Sunday afternoon, November 14th, at the invitation of the Very Rev. Dr. Kirk B. O'Ferrall, dean. About 1,500 men from the Highland Park, Brush, and Piquette armories attended the service. They paraded to the cathedral from the Piquette Armory, led by their colors and band.

Dean O'Ferrall conducted the service and preached the sermon. He was assisted in the service by the Rev. E. A. Lucas of the Detroit Episcopal City Mission staff, chaplain of the regiment.

Books for Christmas

INTEREST in religious books seems to have increased greatly during the war. Besides that perennial best-seller, the Bible, two religious novels are on the best-seller list, and many other religious books are enjoying unprecedented sales.

In this Christmas book number of *THE LIVING CHURCH*, we present lists of books of special interest to the parish clergy, the laity, children, and scholars, as suggestions to Churchpeople for their Christmas gift buying. The laymen's list is by a layman, the clergymen's list by a parish priest, and the scholars' list by a theological professor. To follow out the plan in full, we should have had our children's list prepared by a child, but instead we have enlisted the services of a skilled librarian and teacher of children, who has, of course, kept in mind the interests of children as well as their education. We feel that these lists will be especially useful this year, because while it is always appropriate for Churchpeople to give religious books for Christmas, the general upsurge of interest in religious reading assures that even more people than usual will be interested in gifts of this kind.

Many of the books listed have been reviewed in earlier issues of *THE LIVING CHURCH*. Our expanded book review section this week discusses some of the most recent publications.

Phrases such as "Books, weapons of war" have become common in our language in a world geared for victory over anti-human forces. We are fortunate that we live under the kind of government which has not considered it expedient to ration the world of ideas. Publishers have had to reduce their paper requirements because of war production needs, but by using smaller margins and lighter paper they have been able to maintain production to meet the public demand. The book publishing field is flooded with authors with ideas to market. Never have we been exposed to so many people with so much to say—books telling us how the war should be run, what to eat, what to wear, how to become an integrated personality, novels, biographies, geographies, essays.

Today's Epistle

Second Sunday in Advent

"THROUGH patience and comfort of the Scriptures have hope." For Patience read Endurance. Bible reading must be a continuing study. Opening the Bible and reading verses at random may sometimes start a train of thought that may lead to something worth while, but one could do that profitably with a dictionary. True understanding of God's Word requires persistent study, patient working at the pages until cause and effect are seen, until the plan of God for man is realized. For Comfort read Encouragement. Do not expect an immediate answer to questions or difficulties, but as you read how others have found help, take courage and let the Holy Spirit lead you on toward truth. Hope is having confidence in God and not in self. Through Endurance and Encouragement of the Scriptures strive to reach God.

From this mass of printed material to which we are exposed, some selection must be made. It would be impossible to carry on with the business of making a living and find time to keep well informed on the things that are going on in the world without some kind of guide. *THE LIVING CHURCH* book review section each week is attempting to cull some of this material for you, and to bring you reviews of books we consider to be of greatest interest to our readers. Helping in that task has been a loyal staff of reviewers, busy men and women, who have met deadlines often at a sacrifice of personal convenience. Our grateful thanks are due to all of them who have been increasing *THE LIVING CHURCH*'s area of usefulness. In the past few months we have had reviews by Dr. Bernard Iddings Bell, Dr. Francis J. Bloodgood, Dr. Burton S. Easton, Dr. Charles W. Lowry jr., Dr. Robert P. Casey, Dr. Hewitt B. Vinnedge, Dr. Floyd Van Keuren, Dr. W. Freeman Whitman, Dr. Joseph Fletcher, Bishop Wilson, Dr. Sherman E. Johnson, Dr. Randolph C. Miller, Dr. Walter Lowrie, the Rev. Messrs. Ronald Shaw, C. Rankin Barnes, E. Ainger Powell, John S. Higgins, Richard T. Loring, F. H. O. Bowman, Stephen F. Bayne jr., Miss Portia Martin, Mrs. Charles Bertschy, Sister Ruth Angela, Clifford P. Morehouse, Elizabeth McCracken.

Each reviewer has been chosen for his special qualifications to judge the books assigned to him; each has ably fulfilled the difficult task of compressing much information into a very little space. And all have been willing to set aside personal convenience to achieve prompt, authoritative, and complete coverage of the field of new books of interest to Churchpeople.

FOR our Christmas lists we have not confined our collaborators to books published this year. While there is special interest in new books, there are many not so new which are equally desirable as presents and additions to one's own library. No list of books could be devised which would be perfect for every Churchman's taste or exhaust the field of books worth recommending. These lists will serve as a set of suggestions for your own Christmas book list, which must take into consideration the tastes and interests of the individuals to whom the books will go.

Perhaps your rector is on your list—would he like one of the books prepared for parish priests? Your sister's child should be receiving the benefit of the advice and experience of some of the authors mentioned in our juvenile section. The average lay person would enjoy one of the books on the list citing books of general interest to Churchpeople. Theological scholars will be interested in the list arranged especially for them.

LIVING CHURCH readers consist of various types of people—the parish priest, the theological scholar, the layman. *LIVING CHURCH* readers give Christmas gifts to these people. We have attempted to correlate these two ideas and give you some real help in selecting your Christmas gifts. That books are even more to be treasured this year than before is scarcely necessary to point out, in a world where the usual run of Christmas gifts has become more and more shoddy. As this week's Books section shows, the books available today are as fine a selection as at any time within recent years.



BOOKS



JEAN DRYSDALE, EDITOR

The Faith of Sholem Asch

By the Rev. Hewitt B. Vinnedge, Ph.D.

THE APOSTLE. By Sholem Asch. G. P. Putnam's Sons. Pp. 804. \$3.00.

A little less than a half hour ago I finished the reading of Sholem Asch's *The Apostle*; and the poignant but ringing call to steadfastness in faith, implicit in its closing pages, sings in my head like a muted melody. I have spent several weeks in the reading, and I think this is as it should be. As a story, to be sure, it carries one rapidly along. But here is more than a story. Here is a great piece of scholarship; here is a piece of profound devotional literature; here is a labor of faith and love; here is a task carried to its completion by the author in spite of pain and sacrifice and opposition.

The scholarship is apparent throughout—not the pedantic, pedestrian sort which wearies the reader and mars the narrative. Perhaps it should be called transparent, rather than apparent, for it never beclouds the glow of the splendid story. But the knowledge of the contemporary environment which the author brings to his task of writing is complete. Other reviewers have spoken of his minute acquaintance with the Mediterranean world of the first century: its social and economic aspects; its political and commercial aspects; its religious expression, Jewish, Greek, Roman, Asiatic; its habits of daily life in all classes of society. It should be added that Sholem Asch is profoundly versed in the New Testament. There is no remote corner of the *Acts* or of the Epistles, capable of shedding any light on his problem, which he has neglected to use and to vivify with his imagination and power of description.

As a Jew steeped in the knowledge of his Sacred Scriptures, and in the best of the Pharasaic tradition, the author is capable of deep devotion and reverence. These he displays not only in the telling of the story but also in the prayers and meditations which he puts into the mouths and minds of Paul, of Peter, of James of Jerusalem, and others of the Apostolic company.

That his work is a labor of faith and love is evident both in the reverent style of his writing and in the prayer of thanksgiving which he has appended. That is a strange thing to see at the end of a novel, but there it is. And in it one learns, by suggestion, of the difficulties and opposition which beset his writing; for he gives thanks for having received grace and strength to "withstand all temptations and overcome all obstacles, those of my own making and those made by others," in bringing the work to completion. One can understand what certain of those obstacles may have been. One can realize that he must have felt toward St. Paul as the

leaders of many synagogues felt toward him in his own day: that here was a renegade Jew, watering down the sacred heritage of the Torah, transferring to Gentiles the blessings of the Abrahamic covenant and the refuge of the God of Israel, without submitting them to the hard path of Hebrew discipline. And we can imagine that Sholem Asch's Jewish brethren must have seriously resented his exaltation unto deity of "Yeshua the Messiah" and his sustained tribute to the Apostle to the Gentiles.

One gathers as one reads the book that the author feels that no irreparable schism would have occurred between Judaism and Christianity, had it not been for the worldliness that characterized the dominant Sadducee party in Jerusalem and the corruption and venality of the high-priestly crowd. Again and again he represents the godly element in Jewry as standing with the Christian leaders for faith and against persecution. This is true even of the leader of the large congregation in Rome, who is at first horrified by the comprehensive Pauline gospel. After the dreadful

Neronian persecution, however, with its spectacle of Christian fortitude and peace in adversity, he represents the old Rabbi Sabbatai Zadoc as blessing Him Who had brought so many Gentiles into the company of the saints, "into the shelter of the divine wings, and brought them to the Spirit of God, and made them into a people as stiffnecked as Israel. . . . This is a great day in Israel. Many are the souls that have been born this day unto our father Abraham: our faith has given birth to a daughter worthy of her. God's Name has been sanctified throughout the world. . . . Whether they be Jews or Gentiles who served God with their souls, from this day forth they are our brothers." And then he has the congregation "utter a great *Kaddish* for their souls to the one, living God of Israel."

In this, I believe, one perceives the essence of Sholem Asch's message, if message he has. It has been said that the *Gospel of St. Luke* and the *Acts of the Apostles* constitute a two-volume work on the rise of Gentile Christianity. One might likewise say that in Sholem Asch's *The Nazarene* and *The Apostle* we have a two-volume work of epic grandeur, on what should have been the rise of Jewish-and-Christian unity, in the sanctification of God's Name and the integrity of faith in Him. St. Paul attained unto this, and in the end St. Peter. Is it too late for us to reach across centuries of misunderstanding and misdirected zeal, and take the hands of our Jewish brethren—as these Holy Apostles took the hands of their Gentile brethren and strove to join them with those of their own people?

The Decay of Education

By the Rev. Bernard Iddings Bell, Pd.D.

EDUCATION FOR A WORLD ADRIFT, by Sir Richard Livingstone. Cambridge University Press (Macmillan), 1943. Pp. 158. \$1.25.

EDUCATION FOR FREEDOM, by Robert M. Hutchins. University of Louisiana Press, 1943. Pp. 108. \$1.50.

These two small but meaty books deserve to be read by anyone concerned with the decay of the modern world, with those spiritual understandings for lack of which our culture is perishing, without a new centrality of which in human thinking there can be no future possible except one which reduces the masses to machines manipulated by technological tyrants. Neither of the authors is a clergyman. Sir Richard is a great English classicist at Oxford, president of Corpus Christi College, noted for scholarship; Dr. Hutchins is the dynamic president of our very American University of Chicago. From utterly dissimilar backgrounds they come to the same conclusions. Both have written incisively, brilliantly; there is not a dull page in either book; and perhaps best of all, both men write in plain English, to be comprehended by anyone of reasonable intelligence, and not in educationalist *patois*.

Sir Richard points out that while we

spend vast sums of money and lots of thought developing our "educational system," this does not matter much unless we have the right education as well as the right system of carrying it on. We expertly impart knowledge and competently develop skills; but we do not produce free men or competent citizens, because in our teaching we ignore the question of values. The most important of all studies is concerned with what man should be and how he should live. To study that, is the key-stone of education; we leave it out, and the whole arch totters. Our "education" fails to produce either happy individuals or a secure society; rather we mature a lot of suggestible robots almost exclusively in pursuit of economic satisfactions, necessarily competitive and incurably greedy. The real educational problem, says Sir Richard, is to see that citizens learn in youth to discriminate between inadequate and adequate ends to be pursued in life. He considers in successive chapters: the nature of the problem, how far contemporary Anglo-Saxon education deals with it, the necessity of a study of history and literature in forming values and standards, the required basis for a spiritual rather than a materialistic philosophy of life, certain obstacles in the

way, and finally what is called "education for citizenship." This last, he is sure, does not produce good citizenship, because it is almost wholly concerned with political and economic mechanism of human inter-relationship, not with the human beings who must be inter-related. "The quality of a civilization does not depend only on its science, economics or sociology, but even more on its standards, values, ideas, its sense of what is first-rate, its religion."

Dr. Hutchins starts his little treatise, originally a series of lectures at "Louisiana State," with a hilarious explanation of how it is that after being put through Oberlin, Yale, and the Yale Law School, after having taught in schools and universities, he began his education only after he had been made president of Chicago, so that now at the age of 43 he has about as good an education as a typical sophomore would have in any university which knew its true business. For 100 brilliant pages he goes on to state what that true business of education is, namely to impart to people an increasing knowledge of values, discriminations, understandings of purpose, so that men and women come at last to "have some rational conception of the common good and the methods of achieving it." As things are now, "the United States is not a country devoted to the achievement of the common good through reason," but only "a people devoted to the acquisition of material goods by any means not too outrageous."

These two books are modern variants, in terms of our own day, of Plato's dictum that education "is that training in excellence from youth upwards which makes a man passionately desire to be a perfect citizen, and teaches him how to rule, and to obey, with justice. This is the only education which deserves the name; the other sort of training, which aims at the acquisition of wealth or bodily strength, is not worthy of being called education."

SATISFIED CUSTOMERS

Neither author is content to deplore; both desire reform. Sir Richard seems to think that the about-face can easily begin with the universities and other schools, and that if only they see the point, all may be well. Dr. Hutchins is wiser than that. He observes that schools must provide and in the long run do provide, what the customers desire and demand. "What is wrong is the country!" If a people is irreligious, it demands and secures godless schools. If the citizens see little except material wealth as an end to pursue, they will see to it that the colleges turn themselves into schools of technology, deprecate literature, and ignore philosophy. But "we must not assume a defeatist attitude. We must attempt the reconstruction of our educational system, even if the attempt seems unrealistic or almost silly. And if one college and one university are willing to take a position contrary to the prevailing American ideology and suffer the consequences, then conceivably, over a long period of time, the character of our civilization may change." *Rebels must suffer.* Sir Richard a little too lightly estimates the cost of reintroducing education into modern society, in which it has almost wholly abdicated in favor of technology

and the pursuit of meaningless erudition. Those of us who have borne the burden and heat of this conflict—and some of us have suffered—know that in this matter

of costs, Dr. Hutchins is the greater realist.

Don't miss these two books; they delight and stimulate and disturb.

Sourdough Bishop

MAN OF ALASKA: PETER TRIMBLE ROWE.

By the Rt. Rev. Thomas Jenkins.

Morehouse-Gorham Co. Pp. 378. \$3.84.

Recognized for more than a generation as the Number One missionary of the American Church, Peter Trimble Rowe was so shrouded in the mantle of his greatness that actually many of the ordinary facts of his life were virtually lost to view. Thus when his long-time friend and admirer, Bishop Jenkins, set out to write his biography, he found a welter of conflicting reports about Bishop Rowe's birthplace, ancestry, and early life. Even the old *Spirit of Missions* had him born in Toronto, though his actual birthplace was Meadowvale (or Meadowville), Ontario,—chosen, so he said, because "he wanted to be where his mother was!"

Bishop Rowe was, in a unique sense, "the man of Alaska"—the "Sourdough Bishop," as he was often known. In a territory famed for its rough and ready traders and trappers, its hard-bitten hard-drinking prospectors and miners, its gamblers and adventurers, the single-minded self-sacrificing Man of God proved himself time and again to be the man of the people—the bishop and pastor of saint and sinner, believer and agnostic. All the Old Timers knew him and respected him as a man among men, preaching the Word of God, whether his pulpit was in a church or a saloon, and living the Christ-like life in a land that many thought God had forgotten.

In writing the story of his life, Bishop Rowe's biographer has gone to the written sources and has tried to compile from them, and from his own memory and the reminiscences of his friends, a composite picture of his subject. The method is a sound one, in that it documents the story as it is unfolded, and makes for a high degree of accuracy and reliability, though it also involves a certain amount of repetition and redundancy. In his faithfulness to the spirit of biographical research he has apparently steeled himself resolutely against the glamorizing of the character that he depicts. This is highly commendable in a biographer, and is certainly preferable to indiscriminate praise, on the one hand, or the "debunking" approach on the other. But it might be wished that he had painted the portrait with somewhat bolder strokes and on a bigger canvas, investing the bare facts with somewhat more of the color and romance that were so much a part of both the life and the legend of Bishop Rowe. For he was a legendary figure, and the full measure of his stature cannot be distilled from his papers, correspondence, and annual reports, however essential those documents may be.

Bishop Rowe occasionally attempted to write his own autobiography, at the insistence of his friends and admirers, but

he never got beyond the first few manuscript pages. These consisted for the most part of a recital of the barest facts of his career, but one or two of them also contain some observations that afford a glimpse into his inner life, and the joy that he found in the service of his Lord, despite the many hardships and perils that he endured. Thus, on the 59th anniversary of his ordination, he observed:

"Through my early years in Alaska I had adventure, hard work. But I had enthusiasm and hope.

"I admit that the work and life have been hard. For 41 years I have held on, by the grace of God. God has delivered me from many perils. My dear ones have borne the sacrifice of my absence from them for months and months in the year. Without that sacrifice and consideration. I could not have gone on. On the whole my ministry has been full of joy and God has been good to me. And what loving, helpful friends God has given me, and how I thank Him for them."

In another commendable attempt at autobiography, undated, he observed:

"As we age we live less in the present, less in the future, for the future every day narrows its span. The abiding thing lies in the past, and the mind busies itself with reconstructing the all too-baffled vision of irrevocable aspects and presence, the conscious and mocking void, sad sometimes with excess of serenity."

But his claim that the mind busied itself with reconstructing the past was belied by that fact that he abandoned the attempt with the first page, dropping the record in the middle of a sentence. Actually Bishop Rowe's eyes were always turned toward the future—a future that he felt belonged to God, and which he was determined to help win for Him.

Bishop Rowe spent his early ministry in the Canadian diocese of Algoma and, subsequently, in northern Michigan. His services to the scattered Indians on both sides of the international boundary were an excellent preparation for his life work in Alaska, and when he was elected Bishop of that missionary district in 1895 he was really following an expanding frontier. "My work in Alaska would have been much more difficult," he often said, "had it not been for the training I received as a missionary in Algoma. From Algoma's 42 below zero weather to Alaska's 72 below was, however, a bit of a change."

In recent years, the coming of the airplane to Alaska made traveling much easier—though perhaps no less hazardous—for Bishop Rowe. The Old Timers looked with scorn upon this modern method of travel. Slim Williams, an old musher, put the matter succinctly: "What in sam-hill does the Bishop want to use one

of them things for! He knows how to handle himself on the ground in Alaska, he knows how to handle a boat and how to drive dogs, and that is the logical way to get around in Alaska, but these here new-fangled airplanes are not for him and his kind. He'll wind up in a smash some day."

The Church in Alaska today is a living monument to the work of Bishop Rowe. The missions and institutions mentioned in Bishop Jenkins' book were virtually all founded by him; indeed the record of his foundations would read like the list of parishes, missions, and institutions in THE LIVING CHURCH ANNUAL.

Bishop Rowe lived to be the oldest active bishop in the Anglican communion. Despite the rigors of his field of work, he declined numerous calls to other dioceses and missionary districts, and he refused to resign or retire. He died, after a brief illness, on June 1, 1942, still in active service as Bishop of Alaska. And as his good works live after him, so too will he live in memory as "The Man of Alaska"—the Sourdough Bishop of the Frozen North.

CHRISTMAS LISTS

Books for Laypeople

Recommended by L. H. MOREHOUSE

The Bible for Today. Edited by John Stirling. Oxford University Press, 1942. Pp. 1255. \$5.00.

This book is not new but is one which every layman should own and read. It is the Authorized Version of the Bible, in modern typographical style, with dynamic introductory comments. The illustrations, in a very unusual manner, depict modern scenes and settings though they are directly related to the Biblical passages they illustrate.

Daily Life in Bible Times. By Albert Edward Bailey. Scribners, 1943. Pp. 360. \$3.00.

From Genesis down through the Acts of the Apostles, Professor Bailey, in this well-illustrated volume, shows how characters of the Bible spent their daily lives, the sort of work they did, the clothes they wore, and the rules of life they followed.

David. By Duff Cooper. Harpers, 1943. Pp. 292. \$3.00.

The fascinating life of David, King of Israel, vividly re-created for the modern reader.

The Religion of the Prayer Book. By Walden Pell and P. M. Dawley. Morehouse-Gorham, 1943. Pp. 219. \$2.50.

Designed to review the faith and practice of the Book of Common Prayer, this book tells what the layman really wants to know about what the Prayer Book teaches.

Five Minutes A Day. By Robert E. Speer. Westminster Press. Pp. 384. \$1.00.

This book does not contain homilies or

meditations, but simply provides for each day some Bible verses and a poem embodying one central thought, and an appropriate prayer.

Live, Love and Learn. By Joseph Fort Newton. Harpers, 1943. Pp. 202. \$2.00.

In this latest collection of his "chats on life," Dr. Newton writes engagingly about human problems—the kind we all have to face—and how they can be handled.

The Screwtape Letters. By C. S. Lewis. Macmillan, 1943. Pp. 160. \$1.50.

An extraordinary little book—letters from Uncle Screwtape in Hell to his Nephew, Wormwood, on Earth—which in a startling, unique, and powerful way presents the old, old problem of the continuous battle for the soul of man between the insidious forces of evil and the triumphant forces of good.

On Being a Real Person. By Harry Emerson Fosdick. Harpers, 1943. Pp. 264. \$2.75.

This is a book which is, as the *Reader's Digest* says, "a practical approach to mastering personal depression, overcoming handicaps, and making the most of your ability."

A Portrait of Jesus. By Sherwood Eddy. Harpers, 1943. Pp. 231. \$2.00.

A 20th century portrait of the Master, divided into two parts: a biographical study of Jesus the man, and a discussion of the risen living Christ and His influence today.

The Man of Alaska: Peter Trimble Rowe. By Thomas Jenkins. Morehouse-Gorham, 1943. Pp. 378. \$3.75.

Bishop Rowe of Alaska! These words always stir the imagination; and this book is an inspiring biography telling of the adventurous life of the man who was for 46 years the Bishop of Alaska.

The Chiangs of China. By Elmer T. Clark. Abingdon-Cokesbury, 1943. Pp. 123. \$1.00.

A story of the amazing parts that members of one family have had in the development of modern China, and the decisive influence that America and Christianity have had on this group.

William Lawrence: Later Years of a Happy Life. By Henry Knox Sherrill. Harvard University Press, 1943. Pp. 179. \$2.00.

A book covering the last 15 years of Bishop Lawrence's life. In a sense, it completes the autobiography which Bishop Lawrence published at the time of his retirement in 1926.

From A Japanese Prison. By Samuel Heaslett. Morehouse-Gorham, 1943. Pp. 64. 60 cts.

This is a narrative which is alive with the vivid experiences of Bishop Heaslett in a Japanese prison. Particularly impressive is the final chapter entitled *Spiritual Experiences*.

Christ and This Crisis. By Samuel M.

Shoemaker. Fleming H. Revell, 1943. Pp. 151. \$1.50.

In each of the addresses in this collection of fourteen, Mr. Shoemaker deals with some aspects of the Gospel which seem particularly relevant just now. He especially tries to talk *with* the reader and not *to* him.

What Is the Church Doing? By Henry P. Van Dusen. Scribners, 1943. Pp. 194. \$1.00.

An interesting picture of Christianity at work in a war-torn world, in which Dr. Van Dusen draws attention to the expanding field of missionary endeavor which has gone on in spite of war.

What We Can Believe. By Randolph Crump Miller. Scribners, 1942. Pp. 240. \$2.00.

The author aptly describes this book in his Preface when he says it is "addressed to the modern man who wants to know what Christianity has to offer him during these days of tragedy and crisis."

The Judgment of the Nations. By Christopher Dawson. Sheed and Ward, 1943. Pp. 222. \$2.50.

A thought-provoking book. The author urges that in the formation of a world order there must be something intermediate between the single state and the world organization.

The Rights of Man and Natural Law. By Jacques Maritain. Scribners. Pp. 119. 1943. \$1.50.

A book which will clarify the reader's ideas upon political philosophy—the fundamental question of the relationship between the individual and society, and the rights of the human person.

The Apostle. By Sholem Asch. Putnams, 1943. Pp. 804. \$3.00.

A novel based upon the Life of St. Paul, written by the author of the recent best-seller, *The Nazarene*.

The Robe. By Lloyd C. Douglas. Houghton Mifflin, 1943. Pp. 556. \$2.75.

Last on the list, but by no means least, is *The Robe*. It is truly an exciting novel of the time of Christ and gives the reader an exceptional insight into the beginning of Christianity. It is definitely a book which every Christian should read.

Books for Theological Scholars

Recommended by
REV. W. FREEMAN WHITMAN

HISTORICAL

A History of Early Christian Literature. By Edgar J. Goodspeed. University of Chicago Press. Pp. xiv-324, \$2.50.

Deals with the literature through the middle of the third century.

The Epistle to Diognetus. By E. H. Blakey. S.P.C.K., London. Pp. 94. 1943. \$1.25.

Text and notes.

The Jews in Spain. By Abraham A. Newman Jewish Publication Society, Phila-

delphia 2 vols. Pp. xxxi-286; xi-399. 1942. \$5.00.

History of the Jews under the Kings of Aragon and Castile.

Rome and the Counter-Reformation in England. By Philip Hughes. Pp. viii-446. 1942. Burns Oates, London. 18s.

The history, by a Roman Catholic, of English Romanism from 1553 to 1640. Based on researches in the Archives of the Propaganda.

Pascal's Apology for Religion, extracted from the *Pensees* by H. F. Stewart. Cambridge University Press. 1942. 8s6d.

A fascinating arrangement of the *Pensees*.

Religion in Colonial America. By W. W. Sweet. Charles Scribners Sons, New York. 1942. Pp. xiii-367. \$3.00.

Best existing survey. Based on published sources.

The History of Quakerism. By Elbert Russell. Macmillan Co. 1942. Pp. 586. \$3.00.

More objective than most Quaker histories.

The Great Century in the Americas, Australasia and Africa. By Kenneth Scott Latourette. Harpers. 1943. Pp. ix-526. \$4.00.

Fifth volume of the great History of the Expansion of Christianity.

Aristotle and Anglican Religious Thought. By Victor Lyle Dowdell. Cornell University Press, Ithaca, N. Y. 1942. Pp. xi-103. \$1.50.

When Egypt Ruled the East. By George Steindorff and Keith C. Steele. University of Chicago Press. 1942. Pp. xvi-284. \$4.00.

Popular and scholarly. Deals chiefly with the Empire.

BIBLICAL

Marcion and the New Testament. An Essay in the Early History of the Canon. By John Knox. University of Chicago Press. 1942. Pp. ix-195. \$2.00.

Well presented theses, some of them startling, concerning Marcion's New Testament Canon.

The Common Life in the Body of Christ. By L. S. Thornton, C.R. Dacre Press, Westminster. 1941. Pp. xiii-470. 30s.

A profound study of the Koinonia.

Marriage Laws in the Bible and the Talmud. By Louis M. Epstein. Harvard University Press. 1942. Pp. x-362. \$3.50.

Based on sources not familiar or accessible to most readers.

From Jesus to Paul. By Joseph Klausner. Translated from the Hebrew by William F. Stinespring. Macmillan. 1943. Pp. xvi-624. \$3.50.

Particularly notable for the picture of St. Paul as a real Jew.

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While we all are still in the middle of our Every Member Canvasses, we think something needs to be said and DONE about a certain situation which is being handled in a sloppy, sentimental manner, with results which fall far short of what the sentimental parishes seek to attain, and SPIRITUALLY HARMFUL to the men and women of our parishes who are in the armed forces. It is this matter and attitude of simply NOT approaching them at all in the matter of their financial obligations to The Family House, JUST because they are in the service — and too many of our parishes have surrounded their service people with an atmosphere almost approaching the equivalent of the bestowal of halos. All the while, these very natural, human, normal, but nearly sainted (by their parishes) young people are permitted to become cut off from one of the most spiritual acts of their part in the belief, practice and worship of Our Lord in His Holy Church. Silly, maudlin, sloppily sentimental — but worse; NOT FAIR to the service people, and dangerous, in that, being permitted to get into the habit of NOT giving their share of The Family's needs, they are quite apt to become inconsistent contributors in the years to come, all because we started them off on this wrong track.

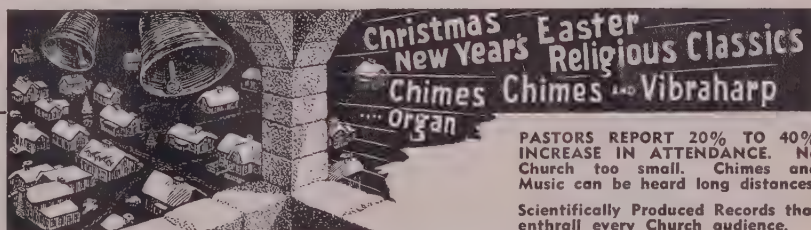
Listen! Do you all realize that most service people, with clothes and food and most creature needs provided for entirely free, actually have MORE clear money in their pockets now each month than they had when they were home? It is no favor to them, and it's a recurrence of the same sort of spirit that tends to spoil so many young children in our homes, that suggests to parishes that their service men and women should not be approached in connection with The Family's monetary needs.

Experience in parishes which have approached this problem sensibly and practically, reveals that not only do most of the service people give MORE than formerly, but also they give with a greater sense of privilege, and even FERVOR, and in many cases to an amount which would shame some of their at-home brethren. Parishes which have evaded the issue, therefore, are truly working under a false sense of consideration — work much unnecessary harm and loss to themselves and to God's Holy Kingdom, and render a decided injustice to the service folk, who love Our Lord as much, or even more NOW, than we do, and who, some day, are apt to be even resentful of some of these "doodad" squeamishnesses which are perpetuated under the guise of sentimental consideration. Consideration of WHAT?

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including the Sarum Mass in Latin and in English; Service of Holy Communion in the First Prayer Book of 1549, and in the American Prayer Book, 1928; in parallel columns, rubricated, with Introduction on liturgies, and Notes on the services. Attractively printed and bound, with slip-case, \$3.50.

The Greek Orthodox Liturgy arranged for use in English, with brief explanatory notes. Pamphlet, 50 cents.

The Picture of the Heavenly Jerusalem

a literary and historical study of the Holy City in Johannes of Fécamp "On the Contemplative Life," the Meditations of St. Augustine, and in the related Elizabethan Ballad-hymns. Illustrated, limited edition on French paper, bound, with slip-case, \$3.25.

These three books edited by Stephen A. Hurlbut, and published by

The St. Albans Press, Mount St. Alban, Washington, D. C.

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the Cranmer Preface. By Harold R. Willoughby, University of Chicago Press. 1942. Pp. ix-50. \$1.00.

The Great Bible of 1539 and the six folio editions of 1540 and 1541 are described.

BIOGRAPHICAL

George Keith, 1638-1716. By Ethyn Williams Kirby. Appleton-Century, New York. 1943. Pp. vi-177. \$3.00.

At last a book on the fascinating Quaker-Anglican who played such an important part in the Colonial period.

Darwell Stone, Churchman and Counselor. By F. L. Cross. Dacre Press, Westminster. 1943. 30s.

Important not only as a biography but for the history of Anglo-Catholicism during the past 50 years.

John Amos Comenius—That Incomparable Moravian. By Matthew Spinka. University of Chicago Press. 1943. Pp. xxv-177. \$2.00.

Religious Books for Children

Recommended by

MRS. CHARLES A. BERTSCHY

All Through the Night. By Rachel Field, ill. by author. Macmillan & Co., 1940. 50 cts.

Beautiful and touching little fable about the animals who kept watch in the stable at Bethlehem. Child's heart will respond to the little mongrel watch-dog when he barks as the Holy Family leave, "Wait, here I am! Let me come with you." Decorations in green and white.

Animals of the Bible. By Dorothy Lathrop, comp. and illustrator. Frederick A. Stokes. 1937. \$2.00.

An approach for children to the stories of the Bible through the universal interest in animals. Artist's love and understanding of animals has produced a book of spiritual beauty. A "must book" for every child's library. Accompanied by descriptive texts from King James Bible.

Annunciata and the Shepherds. By Janette S. Lowrey. Ill. woodcuts by Willard Clark. Harper & Brothers. 1938. \$1.00.

How Annunciata, a little Mexican girl, finally achieved her heart's desire to play the part of the Blessed Virgin Mary in the LaPastorella, a sort of Miracle Play given each Christmas by the Mexican Indians. Touching and informative tale.

Away in a Manger. By Jean Thoburn, comp. Oxford University Press. 1942. \$1.00.

Anthology of Christmas verse, some familiar and some little known. Effective in beauty of content and appearance, both show the loving efforts of the compiler.

Bible Children, Stories from the Bible. By Blanche J. Thompson, ill. by Kate Seredy. Dodd, Mead & Co. 1937. \$1.50.

Stories of 13 children of the Bible impressively retold and appealingly illustrated with colored full page pictures of beautiful design. Will bring enjoyment to all ages.

Children's Bible, Selections from the Old

and New Testaments. Translated and arranged by H. A. Sherman and C. F. Kent. Charles Scribner's Sons. 1941. \$1.50 and \$3.00.

Book that answers an oft expressed need for a readable translation of the Bible, with beauty and dignity of the language well retained. Recognized by the clergy as one of the best translations of the immortal stories. Two editions both have same text, cheaper ed. lacks number of illustrations, smaller margins.

Christ Child, as told by Matthew and Luke. Comp. and ill. by Maude and Miska Petersham. Doubleday-Doran & Co., 1941. \$2.00.

The illustrators spent months in Palestine gathering material that attests to the authenticity of information portrayed in their inspired interpretation of the Nativity and childhood of Christ. Gorgeous coloring makes this ideal picture book for nursery age.

Christmas House; the story of A Visit from St. Nicholas. By Thyra Turner. Ill. by Flavia Ga'g. Charles Scribner's Sons. 1943. \$1.00.

Children are carried right over the threshold into the home where they with Dr. Moore's children and guests hear their host give a premier reading of the world's old favorite, "The Visit from St. Nicholas." Gay, jolly illustrations enhance the book.

First Bible. Ill. by Helen Sewell. Oxford Univ. Press. 1934. \$2.50.

Consists of 29 stories from the King James version of the Old and New Testaments; illustrated with 13 full page drawings of distinction. For children 6 to 10.

First Christmas. By Florida R. Glover. Ill. by Susanne Suba. Dutton & Co., Inc., 1943. \$1.00.

A diminutive book, simply pictured, narrating the story of Jesus for the very youngest readers and listeners. The story is prefaced by the Biblical account of the Nativity as recorded in St. Luke and St. Matthew.

God's Troubadour, the Story of St. Francis of Assisi. By Sophie Jewett. Ill. by Eleanor Blaisdell. Crowell Pub. Co. 1940. \$2.00.

This lovely story of medieval life and Christian efforts is told with charm and literary distinction. Will be appreciated by children from 9 to 12. Exquisite illustrations in beautiful coloring.

Happiness for Sale. By Grace N. Crowell. Ill. by Lee Metro. Augsburg Pub. Co. 1943. \$75.

Poignant little tale of a quaint little girl who with an understanding heart and a shining quarter goes on a Christmas shopping tour where she purchases "Happiness" for her "dearest-on-earth" family. Will strike a nostalgic note in many a parent's heart and will provide excitement, thought, and mirth for the children.

In the Beginning. By Sholem Asch. Trans. by Eleanor Klumm. Putnam & Sons. 1935. \$2.00.

Sympathetic retelling of the stories of

Genesis from the Creation of God's world to the death of Jacob. There is an awareness of the relation of God to Man well suited to a child's comprehension.

In the Beginning. By James Daugherty. Ill. and comp. Oxford Univ. Press. 1941. \$2.00.

The first chapter of Genesis generously supplemented by the inspired vigorous drawings of James Daugherty make this book one appreciated by young people from ages 10-15.

Jesus Story, a little New Testament. By Maude and Miska Petersham, ill. Macmillan. 1942. \$1.50.

Story of Jesus taken from the King James version with little change in language yet omitting any repetition presents the complete life of the Master. Good size; excellent pictures; will be treasured by all children.

Junior Bible. By Edgar Goodspeed. Ill. by Frank Dobias. Macmillan. 1936. \$2.50.

Will bring new enjoyment and interest to young people in the Books of the Old and New Testaments. Modern translation.

Kingdom and the Power and the Glory; stories of Faith and Marvel, selected from the King James Version of the Old Testament. James Daugherty comp. and ill. Alfred Knopf. 1929. \$2.50.

Beautiful example of perfect book making. Those courageous heroes of the Old Testament fairly march out of the pages under the skillful, talented, and virile drawings in black and white by James Daugherty. For older children.

Lord's Prayer. By Ingri and Edgar D'Aulaire, ill. Doubleday, Doran. 1934. \$1.75.

The Lord's Prayer pictured as a lovely, intimate part of the daily life of a present day boy and girl sharing their life with their parents, friends, and household pets. Full and double page illustrations are of breath-taking beauty and a harmonious symphony of craftsmanship. Can be had in either Catholic or Protestant edition.

New Testament in Modern Speech. By Richard Weymouth. Pilgrim Press. 1939. \$1.00.

This pocket edition is an idiomatic translation into everyday language taken directly from the text of the Resultant Greek Testament. Helpful interpretation for study. For older children and adults.

Small Rain. By Jessie Orton Jones. Ill. by Elizabeth Orton Jones. Viking Press, Inc. 1943. \$2.00.

Author and illustrator have collaborated in perfect harmony to produce a picture book that interprets the meaning and beauty of the language of the Bible in the modern child's everyday living. A happy way to encourage memory passages from the Bible.

Somi Builds a Church; a story from Lapland. By Raffaello Busoni. Viking Press, Inc. 1943. \$2.00.

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A History of Religions. By H. H. Gowen. Morehouse-Gorham. 1934. Pp. 698. \$4.00.

There is no recent book for general readers which gives in more detail, religious history from all the known facts anthropological and historical the gamut running from primitive religions to Christianity itself. Objective, interesting, devout.

Christian Faith and the Modern World. By O. E. James. Mowbray, London. (Morehouse-Gorham.) 1930. \$1.00.

An Anglican priest and noted anthropologist gives a clear, simple apologetic and evidential material on historical and

sacramental Christianity. Excellent for laymen who have "intellectual difficulties."

The Renaissance of Physics. By K. K. Darrow. Macmillan. 1936. Pp. 306. \$3.75.

Unless a priest is otherwise well-informed about physics and its implications, this book by Darrow makes interesting this important subject. The clergy will find the volume helpful in their own thinking and teaching.

The Faith of a Moralist. By A. E. Taylor. (one vol. ed.) Macmillan. 1930. \$6.60.

Professor Taylor, an outstanding English philosopher and Churchman, in the Gifford lectures presents the faith in contemporary terms in the best tradition of Christian apologetics. Very important to all clergy with philosophical curiosity.

Language and Reality. By Wilbur M. Urban. Macmillan. 1938. Pp 775. \$5.50.

This American philosopher at Yale, a leading axiologist of today, here states definitely the problem of a religious truth and its expression in his chapter on religious symbols. It is not too much to say that the whole book is a foremost contribution to contemporary semantics.

The Judgment of the Nations. By Christopher Dawson. Sheed and Ward. 1942. Pp. 222. \$2.50.

Here is a "must" about the meaning of

the war for our civilization and especially for that segment of it that considers itself fundamentally Christian.

Knowledge for What? By R. S. Lynd. Princeton University Press. 1939. Pp. 268. \$2.50.

Co-author of *Middletown* and *Middletown in Transition*, scores knowledge as an end rather than a means of social growth. Unbeatable critically.

The Culture of Cities. By Lewis Mumford. Harcourt Brace. 1938. Pp. 586. \$5.00.

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Liturgy and Society. By A. G. Hebert. Faber and Faber, London. 1935. Pp. 267. \$3.40.

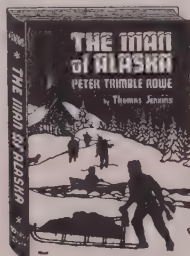
The Parish Communion. Symposium edited by A. G. Hebert. S.P.C.K., London. 1937. Pp. 311. \$3.00.

Sunday Morning the New Way. By Brother Edward. S.P.C.K., London. 1938. Pp. 161.

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Christian Life and Worship. By Gerald Ellard, S.J., Bruce Publishing Co., Milwaukee. 1939. Pp. 420. \$3.50.

Men at Work at Worship. By Gerald Ellard, S.J., Longmans. 1943. \$2.50.

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The English Liturgy in the Light of the Bible. By W. K. Lowther Clarke. S.P.C.K., London. 1940. Pp. 101. \$90.

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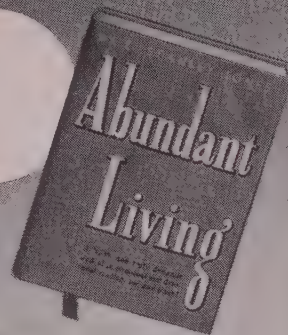
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REVIEWS

Jubilee Volume

CHRISTIANITY AND THE CONTEMPORARY SCENE. Edited by Randolph Crump Miller and Henry H. Shires. Morehouse-Gorham Co. Pp. 231. \$3.00.

The 50th anniversary of the Church Divinity School of the Pacific is commemorated by this Jubilee Volume, of which the school may be justly proud. It covers a wide variety of themes, ranging from "Old Testament Theology" (James Muilenberg) through "Church Unity" (Bishop Parsons) to "Fresh Techniques in Pastoral Care" (C. Rankin Barnes). Evidently very careful editorial instructions have been followed by the writers, for the essays display remarkable similarity in form and content, the emphasis being always laid on the "Contemporary Scene." That is, in each case the intention is to state the present position of experts on the subject handled and to detail the open questions. For instance Mr. George Morel in "Recent Contributions of Continental Theology" describes in turn the Neo-Calvinism of Barth and his followers, the Neo-Lutheranism of the Lundensian school and the *sobornost* ecclesiology of Eastern Orthodoxy but attempts little beyond description. Just so Dean Shires in his "Inquiry into the Origin of Religion" lists the standpoints of Kant, Schleiermacher, Lotze, Ritschl, mysticism, Hegelianism, theistic naturalism, and "some other hints," but his very brief "conclusions" avoid stating his own view. And so generally throughout the volume, the reader being provided with helpful bibliographies, but being otherwise left to make his own evaluation.

In other words the aim has been breadth rather than depth of treatment; the only wise method in a work that covers so much ground in so brief a compass. If we are to meet the problems that confront us today, our first need is to know what these problems are. And this information the book supplies copiously; in good measure, pressed down, shaken together and running over.

BURTON SCOTT EASTON.

Christian Doctrine

THE DIVINE-HUMAN ENCOUNTER. By Emil Brunner, translated by Amandus W. Loos. The Westminster Press, Philadelphia. 202 pp. \$2.50.

Canon Wedel has stated that many Anglo-Catholics are ignorant of the theological revival that has been going on within Protestantism for some time. Here is a lucidly written, beautifully translated book by one of the greatest living Protestant theologians which can go far toward filling that gap of ignorance. It reaffirms the position of the Lutheran Reformation, and accuses both the Protestantism since that time, and Catholicism, of heresy. It is stimulating reading from which all "schools of thought" can profit.

The essence of the book is that all

Christian truth must be "understood as the truth of a relationship, namely, the relation of personal correspondence between the Word of God and human obedience-in-faith." Or, as the translator says in his preface, "When God meets man, Christian truth comes into being." That "personal" theme is the thread which runs through Professor Brunner's comments and summary of Christian doctrine. He attacks, against the background of this thesis, *Subjectivism* which leads to a dissolution of Christianity, but he spends the greater part of his time dealing with the more prevalent heresy of *Objectivism*. By the latter he means the failure to distinguish between God's Word and doctrine, the "magical-materialistic conception of the Sacrament," the substitution of some *thing* which we control and "possess" for the personal, ever-to-be-renewed "personal correspondence" of faith, understood in the Pauline sense. The Church in *Objectivism* is considered as an institution and not as a fellowship, love is neglected in favor of Orthodoxy, and true discipleship is replaced by "a strict churchly attitude." Only a return to the theology of "personal correspondence" with a stress upon conversion can warm our preaching, feed the modern world, and bring fellowship and love between men.

There are stimulating discussions in the book of almost every Christian doctrine, of preaching, pastoral care, and religious education. This reviewer believes that this is a very important book, and he predicts that it will be read widely. It is both scholarly and popular, for the chapters are lectures which were delivered at the University of Upsala in 1937.

RICHARD S. EMRICH.

Christian History of Russia

SOUL OF RUSSIA. By Helen Iswolsky. Sheed & Ward. Pp. 200. \$2.75.

The author is the daughter of the late Alexander Iswolsky who was Minister of Foreign Affairs for Russia from 1906 to 1910, and Russian Ambassador to Paris during the first World War. There is no indication that Miss Iswolsky has been in Russia since the Revolution. She stayed on in France after the Russian Revolution and knows Berdiaev and Bulgakov, leaders of the Russian Orthodox Seminary in Paris who are themselves converts from Marxism to the Orthodox Church.

The book shows the sentiment and nostalgia that are apt to appear in the writings of an emigree. At the same time, because it is written with deep feeling, it is a moving story of the Christian history of Russia in the biographies of its great religious leaders. The theme of the book is "The spirit of kenotic Christianity gives them (*i.e.*, the Russians) life." "Kenotic" is a strictly theological word. Miss Iswolsky would have made it plainer by saying that Russian Christianity is naturally Franciscan. The two great saints of Russia are Sergius and Seraphim. We are told that "before every visitor Sergius prostrated himself, beholding in each man the image of God." In the chapter on Chaadaiev, who tried to reform Russia a

hundred years before the Revolution, we get his prophesy; "Socialism will triumph not because it is right, but because we are wrong."

Miss Iswolsky is a communicant of the Orthodox Church.

FRANCIS J. BLOODGOOD.

De Gloria Paradisi

THE PICTURE OF THE HEAVENLY JERUSALEM: In the writings of Johannes of Fécamp and in the Elizabethan Hymns. Illustrated. Edited by Stephen A. Hurlbut, M.A. The St. Alban's Press, Mount St. Alban, Washington 16, D. C. Pp. 150. \$3.25.

This beautiful book is the third in a triad, edited by a liturgical scholar of distinction from the sources and printed under the editor's own personal supervision. The two earlier volumes are *Hortus Conclusus*, a study in hymnology; and *The Liturgy of the Church of England before and after the Reformation*, a study in liturgics. *The Picture of the Heavenly Jerusalem* is a study, as Mr. Hurlbut states, of "the concept of the ideal City of God, Augustine's *Civitas Dei*, the new and heavenly Jerusalem," from the earliest expressions of that ideal to the Elizabethan hymns—"Jerusalem, my happy home," "Jerusalem, thy joys divine," and "O Mother dear Jerusalem."

Seldom have the results of such exhaustive and constructive scholarship been presented so fully and yet with such brevity. Beginning with the Biblical foundation, Mr. Hurlbut compares the picture of the Earthly Paradise in the Book of *Genesis* with that of the Heavenly Paradise of the *Revelation* of St. John the Divine. The pagan contribution and the influence of the Greek descriptions of Elysium upon the first Christian writers who described the joys of the blessed in Paradise is set forth. The influence of Plotinus, of St. Augustine, of Gregory the Great, each is clearly shown. Then follows the text of the oldest known hymn of the Heavenly Jerusalem, *Urbs beata Ierusalem*, discovered in the *Pontifical of Poitiers*, a manuscript of the latter half of the ninth century, familiar to Church people through John Mason Neale's translation.

The discussion of the three Elizabethan hymns is of special interest, partly because every reading of each hymn is given and partly because Mr. Hurlbut documents every statement that he makes concerning debatable points. The first English version of "O Mother dear Jerusalem" is found in a small volume of translations from [as the translator supposed] St. Augustine, the work of W. Prid, published in 1585 in London. The other two hymns, being more properly ballads, were, Mr. Hurlbut shows, circulated as were other ballads of the 16th and 17th centuries—as broadsides. He gives due attention to these two. Then he comes to the most fascinating part of a book truly fascinating in all its parts.

This is his conviction, supported by his material, that the original Latin hymn, translated by Prid, was not written by

St. Augustine, nor within 600 years of his time. It was one of the numerous mystical writings of Johannes, abbot of Fécamp in the 11th century. Through a series of errors it was printed in the *Liber Meditationum* of St. Augustine in the 15th century. Both in Latin and in English translations, this book was exceedingly popular in England for two centuries. Among its readers was Queen Elizabeth, as a quotation from the book, "said to have been" written by her in her Bible, shows.

It is not possible in a review to give the full results of Mr. Hurlbut's fine book, since only an actual reprinting of the entire 150 pages could do that. But the book is a treasure which scholars and "general readers" alike will welcome. Experts in the field of art also will welcome it, for its illustrations, from rare books and priceless manuscripts, are a collection not often seen. Indeed *The Picture of the Heavenly Jerusalem* is a "collector's item," for anyone who likes to collect beautiful and valuable things.

ELIZABETH MCCracken.

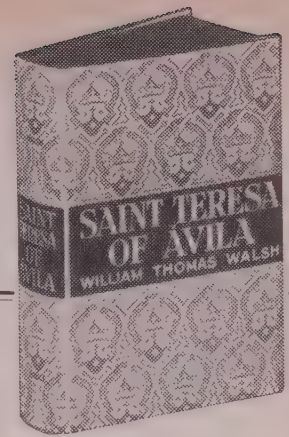
Development of Man

MAN: REAL AND IDEAL. Observations and Reflections on Man's Nature, Development, and Destiny. By Edwin Grant Conklin. Charles Scribner's Sons. Pp. xiii-247. \$2.50.

This is an informed, ripe book by a professor emeritus of Princeton. Its contents are accurately described in the full title. The discussions of many aspects of man are discursive and reflective rather than systematic and encyclopedic. Yet much information is conveyed within a short compass, and in a highly readable style.

The point of view from which human nature and destiny are considered is that of a biologist. Professor Conklin is unabashedly an evolutionist, and this is reflected in his outlook upon the prospects of man on this planet as well as his treatment of man's past. He finds comfort amid the present convulsion in taking "the long view of cosmic evolution" and asserts with undaunted good cheer that "science no less than religion looks forward to the development of a better race and a better society, where wars shall be no more and where he shall be greatest who is the servant of all" (pp. 205-6).

It is a temptation to break a lance with Dr. Conklin on the grounds of this faith, especially in view of his frankly expressed distrust of "supernaturalism" and dislike of theologies involving credulity or belief "because it is absurd." It would be easy to show, also, that "naturalism" and "immanentism" really yield no rational basis for preferring the Christian ethic, which Dr. Conklin adopts in the name of science as well as that of humane religion, to the ethic of Fascism or National Socialism. Rosenberg of course makes a great deal of nature, a God immanent in nature, and obedience not to revealed commandments but to the laws of nature. One would think too that the example of German science in relation to an ethic of "truth"



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and "brotherhood" would be a little more frightening than it is to Dr. Conklin. The Bible *allowed to be itself* has something much more realistic to say at this point than liberal humanism or "scientific faith." A scientific account of man needs to have its unacknowledged bias corrected by attention to man in history. Nevertheless, it is good that our generation should listen patiently and respectfully to elder scientists and teachers like Professor Conklin, especially when they manifest his good temper, intelligent moderation, and Christian charity.

CHARLES W. LOWRY.

Exposition of the Christian Religion

THE RELIGION OF THE PRAYER BOOK by Walden Pell and P. M. Dawley; The Morehouse-Gorham Co., New York City. Pp. 218. Price, \$2.50. Textbook ed., paper, \$1.50.

This book should be required reading for anyone who sets out to make a real study of the Book of Common Prayer. It is not a commentary on the Prayer Book. It is an exposition of the Christian religion with a running series of illustrations to show how the various parts fit into the offices of the Prayer Book. It begins with God where everything ought to begin. The subject matter is divided into three sections—God and the Church, God and the Christian, and the Christian's Life in the Church. The place of the Church is emphasized together with the reason for it. Chapters are devoted to such fundamental subjects as Prayer, Service, Temptation, Sin, Forgiveness, the meaning and use of the Sacraments, Pain and Suffering, Eternal Life.

One of the best features of the book is the stress laid on the importance of worship and the necessity of sharing in the corporate offering of prayer, praise, and thanksgiving. This, of course, is the primary reason for the existence of the Prayer Book but one which is frequently obscured by the individualistic tendencies of the modern Christian. Take this out of the Prayer Book and there is little or nothing left. Drop it from the Christian religion and the Gospel is reduced to a smattering of pious sentimentality.

Copious references are made to the Prayer Book in support of the doctrines outlined in the several chapters. Attention is called to some parts of the Prayer Book which are not too well known—such as Family Prayer, the Offices of Instruction, and the good old Catechism. In spite of modern pedagogical theories to the contrary some of us still believe in the value of having children learn the catechism by heart. The authors of this book must have learned it when they were young. Otherwise they could never have written so soundly. The prevalent ignorance of what comprises the Christian religion would not be so acute if other adults had done the same in the days of their youth.

There is a healthy tone to this book on religion. It is sane and well balanced in its treatment. There is no rhetorical padding to offend the reader who craves facts

rather than language. The presentation is straight-forward, honest, and positive. It rides no hobbies and plays no extremes. Neither does it waste time criticizing other schools of thought. It is the kind of book that could be placed in the hands of any intelligent person who is interested in the Christian religion—to the great advantage of the person receiving it.

FRANK E. WILSON.

Spiritual Studies

THE WARFARE OF THE SOUL. Practical Studies in the Life of Temptation. By Shirley C. Hughson, OHC. Holy Cross Press, West Park, N. Y., Pp. 165. \$1.00.

This is a reprint of the book which has proved useful to so many souls since its first appearance in 1910, and which has been out of print for some time. The Holy Cross Press has thus made it available to new readers who, one hopes, will be many in number. The Life of Temptation is ever present and these sound, practical and deeply spiritual studies are as valuable, and certainly as much needed today as ever.

W. F. WHITMAN.

Religion, Psychology, Growth

IN SEARCH OF MATURITY, by Fritz Kunkel, M.D. Scribner's, 1943, Pp. 288. \$2.75.

Dr. Kunkel has written in this volume what he calls his first attempt to present systematically the problems of self-education as seen from the viewpoint of depth-psychology. To perceive clearly his entire system, the "How" and the "Why" of his approach, the reader is referred to a previous volume by the same author *How Character Develops*.

In Search of Maturity is written from the viewpoint of the dialectical school, which holds that the entire course of life is a matter of conflict, personality being constantly assailed by tendencies to act, and by negations of these tendencies, with its goal always the synthesizing process of the convergence of the old and the new, resulting in what may be perceived as a new integration. To the academic psychologist this school of thought seems often to neglect the validity and frequency of the gradual growth process in favor of the crisis type.

The book is based on more than 20 years of psycho-therapeutic work and is written for "everyone puzzled by his own problems and confused by the riddles of the contemporary world"—not for the expert. By and large the attempt is successful. The subject matter is stated as a trinity of religion, psychology, and growth, summed up in the author's fundamental thesis, "The more we lose (man and God) the more unconscious energies are released and integrated into the conscious personality."

Adler and Jung are familiar tools in the hands of Dr. Kunkel, while his concept of Christianity seems to be derived wholly from Niebuhr, Fosdick, Stanley Jones, and Dr. Link. Partial as is the religious knowledge, and still markedly humanistic, the reader is aware of the

tremendous advance toward "wholeness" which psychiatry has made in a decade.

Everyone working with the human being will find this book a storehouse of valuable helps, while the priest will find added proofs that he is the dispenser of the one sure Dynamic. Adjustment to God rather than to society is at last being seen as man's greatest single need. Wholeness is not far from holiness.

RICHARD T. LORING.

The Church and Man's Total Health

THE CHURCH AND PSYCHOTHERAPY, by Karl R. Stolz. Abingdon-Cokesbury, New York. 1943. 312 pp. \$2.50.

This posthumous volume of the late Dean of the Hartford School of Religious Education is a readable and scholarly addition to an important area of pastoral care. It concludes a trilogy begun with his earlier volumes *Pastoral Psychology* and *The Psychology of Religious Living*. It will be of greatest value to those who have read the other two or their equivalent.

Although perfectly at home in the psychiatric field Dean Stolz writes as a Christian theologian and not as a psychiatrist. He begins with the figure of Jesus Christ and closes with a picture of the ecumenical Church. He gives a scholarly, closely reasoned, and practical answer to the question, "How is the Church related to the total health of the individual?" Strikingly presented is the fact that the Church promotes wholesome personalities because it relates the total man to his total environment.

The most penetrating chapter is that on Vocational Neuroses of the Minister, the reading of which might well be required by our bishops of all their clergy! One of the author's definitions is particularly effective. "Psychologically, worship is the awe-struck appreciation of God."

Attractive in format, the book includes an excellent glossary of psychological terms and an adequate index. Unfortunately it is marred by several proof errors, the most serious of which credits the Roman Catholic Church with listing "wildness" as one of the fruits of the Holy Ghost!

C. RANKIN BARNES.

Test Your Faith

THE CASE FOR CHRISTIANITY. C. S. Lewis. The Macmillan Co. \$1.00.

This little book of only 56 pages by the author of the famous *Screwtape Letters* consists of two series of broadcast talks recently given in England under the titles "Right and Wrong" and "What Christians Believe." Together they offer an apologetic for the Christian religion worded in good plain English, rationally conceived and logically presented, wholly devoid of the professional terminology too often associated with such efforts to convert "the man in the street."

Mr. Lewis maintains that religion is

meaningless unless based upon the contrast between right and wrong and the moral law which the recognition of right demands. To this thesis he devotes the first series of his talks.

In the second series he confronts the reader with what may be termed the irreducible minimum of Christian orthodoxy and that, to his mind, involves the energetic rejection of all modernistic and even liberal interpretations of the Christian Gospel.

Rejecting dualism as an unsatisfactory, though honest, attempt to solve the problem of good and evil, the author does not scruple to admit his belief in a personal devil, the "dark power" in the universe who was created good and went wrong and whose continued rebellion against God is the only adequate explanation of all the evil in the world.

"No man can be saved except through Christ and the Christian life is spread to us through baptism, belief, and that mysterious action which different Christians call by different names—Holy Communion, the Mass, the Lord's Supper—at least these are the three ordinary methods."

By all means buy this book. Read it and digest it. In all probability you will not agree with everything in it, any more than does this reviewer. But it will illuminate and clarify your thinking about the most important things in life and will challenge—perhaps to a disconcerting degree—the reality of your faith in Christ and the genuineness of your professed acceptance of the Christian Gospel. Best of all, if you do not accept that Gospel, it will make you feel uncomfortable because you don't.

E. AINGER POWELL.

Persecution of the Jews

STARS AND SAND. Jewish Notes by Non-Jewish Notables. Edited by Joseph L. Baron. Jewish Publication Society. Pp. 555. (Price not given—probably \$2.50.)

Persecution of the Jews has furnished some of the darkest passages of Christian history, and Churchpeople are indebted to Dr. Baron for this book, which shows that from St. Augustine onward there have not been wanting Christian leaders who appreciated the Jewish contribution to the world's life and vigorously condemned the cruelty of their fellow-Christians.

Stars and Sand consists of quotations from some seven hundred Gentile statesmen, philosophers, and religious leaders, Christian and non-Christian, selected by Rabbi Baron, well-known Jewish scholar and author. It is a companion volume to his *Candles in the Night*, a collection of Jewish stories by Gentile authors, and Dr. Baron is projecting another book along similar lines, consisting of more detailed essays by Gentiles about Jews.

The continued persecution of the Jews is one of the most perplexing phenomena of history. Other nations and cultural groups have been persecuted at various times, but anti-Semitism has continued unabated down to the horrors of Nazi Europe today. Clergymen and laymen who

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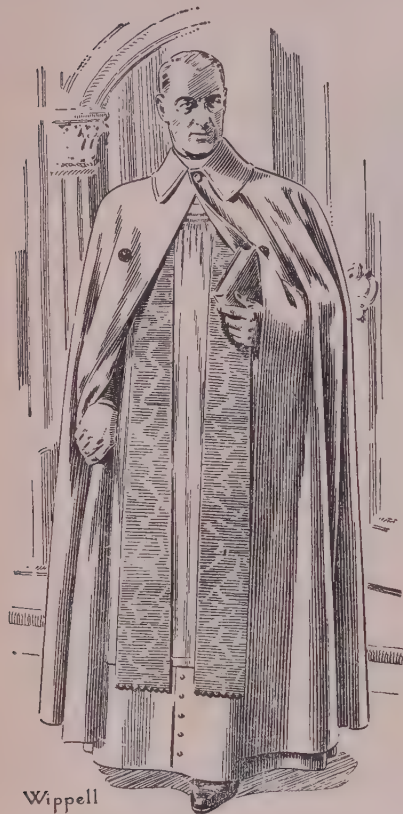
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BOOKS

are interested in developing understanding and tolerance between Jews and Gentiles will find this volume valuable as source material. Anti-Semitism lurks very near the surface of many Americans' minds, and needs to be overwhelmed by testimony such as *Stars and Sand* provides as to the important place of the Jewish people in the life of the world.

Christian Viewpoint

CLOWNS AND ANGELS, Studies in Modern French Literature, by Wallace Fowlie. Sheed and Ward. 160 pp. \$2.50.

The importance of this stimulating book lies in its interpretation and critical analysis from a definitely stated Christian viewpoint. It is not a book for rapid reading. It brings far more to the mind of the reader than can be contained in printed words set regularly and in form upon its pages. It challenges accepted judgments and opinions. The reader must pause often to check back through memory and find new meanings.

This book is concerned with widely differing writers but it is not limited to the literature of France. It presents the poet and the mystic.

A work of genius to this writer is "a meeting place of eternity and a human soul." He tells us that "the works of antiquity, however beautiful and moving they may be, remain testimonials before man, whereas a truly Christian work must be a testimonial before God." He assures us that "the Christian spirit receives a special mark which is as clearly visible in *Les Fleurs du Mal* as in Saint Augustine's *Confessions*."

All literature, all art, must for the readers of this book hold deepened wonder and fresh understanding.

PORTIA MARTIN.

Protestant Ethics

THE PRINCIPLES OF CHRISTIAN ETHICS. By Albert C. Knudson. Abingdon Cokesbury. Pp. 310. \$2.75.

This latest and apparently final work of Dr. Knudson, presents, in orderly fashion, an analysis of Christian ethics as an integral department of systematic theology. Both in theoretical considerations and practical applications, the treatment is marked by clarity and conciseness. Of considerable value is the examination of the great historical systems with notes concerning their applicability to our developing society.

That the Christian Ethic deserves separate treatment, as over against the general philosophical theories, may be seen in its distinctive concepts of love, perfection, and the ideal moral life. These elements are worked into the solutions of the problems dealing with the individual, family and state. In the closing section Dr. Knudson effects a most able defense of Christian morals against the predominating pessimism of modern thought.

To the eclectic mind, it would seem that the book would have been more suitably entitled, "The Principles of Protestant Ethics." If the principles set forth in this

study need be a part of Christian theology, then that theology must free itself of all "unspiritual sacramentarianism" which, among other things, has resulted in "the rise of the superstitious and magical belief in baptismal regeneration." This is but one of the numerous unwarranted attacks on the contribution of Catholic thought to Christian ethics.

Perhaps Dr. Knudson overlooks the fact that if Christianity be a religion of revealed truth, then *not* its theology, but its apologetic must alter to meet the demands of a changing society.

ELMER J. SMITH.

Theological Commentary

ST. PAUL'S EPISTLE TO THE EPHESIANS. By F. C. Synge; S.P.C.K., London, and the Macmillan Co., New York. Pp. 76. \$1.40.

The author has added the words "A Theological Commentary" as a sub-title to this work. The little book is that; but it is also a devotional commentary, helpful to the general reader as well as to the specialized Biblical student. Verse by verse this Epistle, which places Christian folk in "the heavenlies" and pleads eloquently for the unification of all things in Christ, is carefully and reverently annotated. Dr. Synge is the scholar throughout, but frequently he becomes an awe-struck poet, humbly lost in the wonder of contemplating a community of souls who are "redeemed though sinners, sinners though redeemed" (a frequently recurring phrase).

One is glad to see him insist that no such sentimental vision as the "Brotherhood of Man" can possibly be read into the Epistle (pp. 24, 54). He shows that no amount of brotherliness (which is merely acting like brothers) can give men a common parentage, and that no system or "ism" can bring it about, but that Brotherhood-in-Christ is an actual state coming not through human effort of achievement but wholly through the gift of God's Grace. One is grateful also that he has no hesitancy in speaking of the "Wrath of God," which is too often glossed over. He sets this forth as the opposite of the Grace of God, frequently using the phrase "Dis-grace of God" as a synonym. He reminds us with unassailable logic that to eliminate God's Dis-grace (or Wrath) is also to eliminate His Grace, as surely as to eliminate condemnation is to eliminate acquittal (p. 46).

He upholds the supra-legalistic position of St. Paul, insisting with almost Pauline fervor that we have every right, even necessity, to be pessimistic about our condition under nature and by our own efforts. Good works are but the fruits by which we are known as Christ's, but as fruits he demands them as uncompromisingly as Paul.

Original and helpful is Dr. Synge's suggestion that the so-called ethical section of the Epistle (5: 22-23) is not designed as such at all. Thus he saves the author of the Epistle from the charge of bad pedagogy in illustrating the familiar by the unfamiliar. Rather, he thinks that here St. Paul is annotating a well known Chris-

tian ethical statement, and deliberately calling attention to the notes rather than to the text, in order to present a body of teaching concerning the nature of the Church (pp. 49, ff.).

There are good things in this commentary, but there are questionable ones also. Such is the insistence that the immortality of the souls of the unredeemed wicked is just an ancient heresy (pp. 16, 17). Such is the author's denial of any New Testament basis for a doctrine of prevenient grace (p. 26). Such is his careless reference to "personifying the Spirit" (p. 43). One cannot personify a Person, certainly not the Third Person of the Blessed Trinity!

HEWITT B. VINNEDGE.

His Friends the Arabs

MEET THE ARAB. By John Van Ess. Illustrated. John Day. Pp. 229. \$3.00.

There have been a considerable number of excellent books about Arabia and the Arabs. Dr. Van Ess lists 55 of them in the bibliography at the end of his own book. Not one of them, in the opinion of those who have read all the books in that bibliography and many more on the subject, has the depth and the interpretative quality of *Meet the Arab*. Dr. Van Ess has lived and worked in Arabia as missionary and teacher since 1902. After a furlough in America, during which he wrote this book, he and Mrs. Van Ess are returning to Arabia. His home, as well as his work, he says in *Meet the Arab*, is in Basrah, Iraq, and the Arabs are his neighbors and friends.

The book describes the land, but always

as the background of the Arab. It gives a scholarly account of the language, but always as the native speech of the Arab—and of his friends from other lands when they can learn it. He discusses the literature, but always as the books of the Arab. In the chapter, "Fatima and Her Sisters," by Mrs. Van Ess, on the women of the land, the manners and customs are still as in the other chapters, by Dr. Van Ess, the secondary features: still the woman of Arabia.

All who would "meet the Arab" should read this book. That ought to mean everyone now, when the East and the West draw nearer, and may themselves meet.

ELIZABETH MCCracken.

The Life of Christ

THE ONE STORY. THE LIFE OF CHRIST. By Manuel Komroff. Dutton, New York, 1943. Pp. 223. \$2.50.

This book is a re-arrangement of the text of the Authorized Version of the four gospels into a harmony of the type familiar since the similar work of Tatian in the second half of the second century. The compiler, Manuel Komroff, is a novelist, two of whose works have taken the New Testament as their point of departure. Ignoring two centuries of philological criticism, Mr. Komroff moves on the assumption that all four gospels stand on an equal plane as sources for the life of Jesus and that all portions of the narrative are equally reliable.

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Apart from questions of detail, it would be difficult to find a more misguided enterprise than that undertaken by Mr. Komroff or a more misleading volume to put in the hands of an inquiring layman.

ROBERT P. CASEY.

Spiritual Strength

THE GLORY OF GOD, Poems and Prayers for Devotional Use by Georgia Harkness. Abingdon-Cokesbury Press. \$1.00.

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PORTIA MARTIN.

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NEW YORK

Thanksgiving Day

Thanksgiving Day in New York City was very quiet this year. The crowds on the streets, even in the Times Square region, were not so large as had been expected and were singularly quiet. The restaurants were less full than had been anticipated, the great majority of soldiers and sailors preferring to accept invitations to dinner at private houses or service clubs.

The churches were full. In many of them there were additional celebrations of the Holy Communion, to meet the needs of all. At the 11 o'clock services, the rectors were the preachers. Bishop Manning preached in the Cathedral of St. John the Divine to a very large congregation. As always since the beginning of the war, there were many men of the armed forces present, and many WACS, WAVES, and others of the women's services. The Bishop's sermon aroused much comment, both immediately after the service and later in the week. He said in part:

"We are here to keep Thanksgiving Day and I give you as a text some words out of the heart of the ancient Jewish religion, the words of the wonderful psalmist of Israel: 'O give thanks unto the Lord, for He is gracious, and His mercy endureth forever.' The words of that text call us to realize how much as Christians we have in common with our brethren of the Jewish faith and with all who believe in the One God from whom comes the eternal moral law, that law of righteousness and justice which is binding upon all men everywhere and which must be obeyed if there is to be peace or order or any civilized life in this world. . . .

"All normal men and women of every race, all men and women who are spiritually alive, know that they ought to give thanks to God, but the observance of an annual Day of Thanksgiving is a distinctly American institution. This institution comes to us from our earliest history as a people. Each year at this time, the President of the United States and the governor of our own state call upon us to gather in our churches and houses of worship and offer up our thanks to Almighty God for His goodness and mercy and for all that we owe to Him as a nation and as individuals.

WAR-TIME THANKSGIVING

"Can we, as a nation, give thanks in the midst of this world-wide war? Certainly this Thanksgiving Day does not call us Americans to a smug satisfaction and self-congratulation that our lot is better than that of other nations, that we have food to eat and clothes to wear while those in other lands are cold and starving, and that our homes and churches still stand while those of other nations are bombed and destroyed. There would be nothing Christian and there would be nothing admirable in that kind of thanksgiving. We know well that although we as a nation are more fortunate than others, this is not

due to our superior moral excellence. We know that a heavy share of responsibility rests upon us for this calamity which has come upon this world. We know that our selfishness and attempted isolationism, our unfaithfulness to the ideals of Christianity and democracy, our widespread unbelief and irreligion, our forgetfulness of God, and our unwillingness to recognize that this world is one and that as God's children all men are our brothers—had its part, its real part, in bringing the present world tragedy.

"But, recognizing these stern facts, and facing the tremendous realities of this time, we can still see abundant reason for thanksgiving to God; we can still say with the Psalmist, 'I will give thanks unto the Lord, for He is gracious, and His mercy endureth forever.' First: we can give thanks with all our hearts that victory is more certain and peace is nearer than it was a year ago. Second: that whatever may be said about other wars, in this world conflict we are fighting on the side of justice, mercy, and freedom. . . . We are fighting not only for our own land but that there may be justice, right, and freedom for all men everywhere. . . . Third: we should give thanks for the spirit of the men and women who have gone from their homes and from their normal ways of life, to serve in the armed forces, and for the great service given by the men of our Merchant Marine and by the vast majority of our civilian defense workers. . . . Fourth: we should give thanks for those true spiritual heroes in the conquered and enslaved countries, most of them unrecorded and unknown, who in the face of inhuman cruelty and at the cost of their lives have continued to struggle for right and justice. . . . Fifth: we should give thanks that as a nation we now see that we cannot escape our share of world responsibility and that our nation must join with other nations in some form of world organization which shall maintain world security and peace and which shall have armed force at its command to deter any would-be aggressor. In the recent Moscow conference we have seen the most real and encouraging advance that has ever been made towards this great world ideal. . . . Sixth: fearful as this world conflict is, there are still many reasons for thankfulness, but for every Christian there is one reason for thanksgiving far above all other reasons. As Christians, we give thanks because there is, reigning over this world, the Eternal Lord God in whose overruling Providence we trust, no matter what may befall us in this life; and that He, the Father of all men, has revealed Himself fully to us and to all who will receive Him in the Person of His Eternal Son."

MASSACHUSETTS

Old and New Boston Services

International significance was attached to the Thanksgiving service on the morning of November 25th in the Cathedral Church of St. Paul, Boston, Mass., when

the Very Rev. Edwin J. van Etten preached at the same hour that the Archbishop of Canterbury preached at a twin service in St. Botolph's Church, Boston, England. The New England service was the presentation to the Cathedral Church of a battle flag carried by the Lincolnshire Foot Regiment while the latter were quartered with American soldiers in Iceland.

The wooden staff of the battle flag is an ancient baluster from the pulpit railing in the famous church of old Boston, England; and, it is believed that John Cotton must have placed his hands upon it many times when he arose to preach before he came to America to found a new Boston with his Lincolnshire associates. The historical implications of this presentation are most interesting for the Lincolnshire Foot Regiment of Revolutionary days took part in the engagements in Concord and Lexington and two of its members are buried beside the old Concord Bridge.

Allan Forbes, who was active in the raising of the contribution sent by the new Boston to preserve the tower of the great church in the English Boston, some years ago, presented the flag to the Cathedral Church in behalf of Canon Cook of St. Botolph's. Assisting in the ceremony were Sir Anthony George, British consul in Boston, and two officers of the Lincolnshire regiment. The Cathedral Church was crowded with British and Canadian residents of Greater Boston and a detachment of British sailors. In old England, St. Botolph's Church, Boston, was attended by a congregation in which American soldiers were a prominent feature. This simultaneous observance of Thanksgiving Day by the two churches in the new and the old Boston, is but one of a chain of happy collaborations which have existed over many years.

ARIZONA

50th Jubilee Convocation

The 50th jubilee convocation of the missionary district of Arizona was held at Trinity Cathedral, Phoenix, November 8th, 9th and 10th.

In spite of wartime difficulties almost every parish and mission was represented, both in the convocation and in the Woman's Auxiliary.

Bishop Mitchell in his opening address urged world living on the Christian scale of love. The other high light of the convocation was the joint session on the second day addressed by Bishop Gooden of Los Angeles. He told of General Convention and brought a special message from the Presiding Bishop. Reports were also made by the delegates to convention.

Both the convocation and the Woman's Auxiliary completed their business with dispatch and laid excellent plans for the coming year. A feature of the convocation was its participation in the annual Arizona Convocation sponsored by the Arizona Federation of Churches, of which Bishop Mitchell is president.

Delegates to synod: Rev. C. E. Huntington; Very Rev. Edwin S. Lane; Rev.

O. W. Nickle. Alternates: Rev. E. L. Freeland; Rev. David Trimble; Rev. W. F. Thompson. Lay delegates: Messrs. W. J. Jamieson; H. S. Reed; W. T. Birmingham. Alternates: Messrs. Roy Kinnannon; H. B. Leonard; H. R. Brisley.

Trinity Cathedral Pays Off Indebtedness

Trinity Cathedral, Phoenix, Ariz., of which the Very Rev. Edwin S. Lane is dean, has paid off its mortgage of \$4,000 and oversubscribed the amount by about \$500. This leaves free and unencumbered a property valued at about \$313,000.

W. MASSACHUSETTS

Every Member Canvass Leads to Self-Support of Two Missions

Two Western Massachusetts missions have achieved financial self-support as a result of the Every Member Canvass this fall, and are taking steps to become recognized parishes. They are St. Barnabas' Church, Springfield, the Rev. Charles D. Kean, vicar; and St. Andrew's Church, Longmeadow, the Rev. Hadley B. Williams, vicar. When these two churches are admitted to the diocesan convention as parishes, the number of missions in the diocese will have been reduced to 28. One mission, Trinity Church, Whitinsville, achieved parochial status a year and a half ago, while several others, including St. Michael's Church, Worcester; St. James' Church, Springfield, and the Church of the Good Shepherd, West Springfield, are engaged in programs leading to parochial status in the near future.

St. Barnabas Mission began as a neighborhood Sunday school in 1923 and was organized finally in 1926. The first vicar was the Rev. W. C. Treat, and in the past 16 years the mission was served by the Rev. John H. Nolan, 1928-1936, and the Rev. Frederick H. Arterton, 1936-39. Mr. Kean took charge in April, 1940. St. Andrew's, serving Springfield's leading residential suburb, was organized as a mission in 1921. Mr. Williams became vicar in September this year, succeeding the Rev. John R. Diehl. Mr. Diehl's predecessor was the Rev. Leigh R. Urban.

Bishop Lawrence's policy of permitting promising missions to have the full-time services of the minister instead of having him divide his time among several charges is largely responsible for the progress which is being made in this line in the diocese.

WASHINGTON

Tribute to the Late Very Rev. ZeBarney T. Phillips

The late Very Rev. ZeBarney T. Phillips, D.D., former dean of Washington Cathedral and chaplain of the United States Senate, was honored on November 18th when a stone tablet placed in the cathedral in his memory was dedicated.

The Church Literature Foundation

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Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire.

Rev. Frederick S. Fleming, D.D., rector of Trinity Church, New York.

Lieut. Clifford P. Morehouse, editor (on leave) of THE LIVING CHURCH.

Jackson M. Bruce, Milwaukee attorney.

Clinton Rogers Woodruff, Philadelphia attorney.

Rt. Rev. Wallace E. Conkling, D.D., Bishop of Chicago.

Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee.

Linden H. Morehouse, president of Morehouse-Gorham Co.

Bishop Wilson is president; Bishop Ivins, vice-president; Mr. Bruce, secretary; and Leon McCauley is field representative.

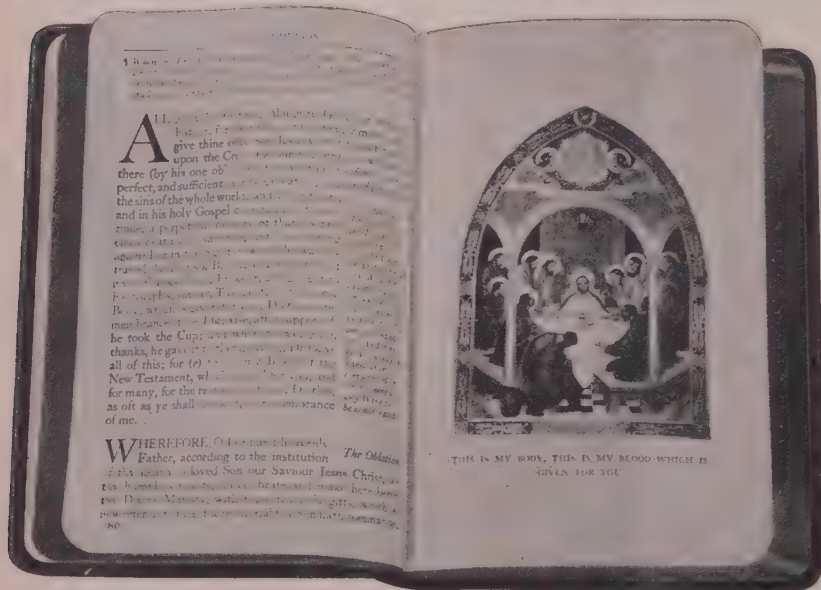
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PARISH LIFE

Cafeteria Luncheons

All Saints' Church, Brookline, Mass., is embarked on the community project of supplying cafeteria luncheons to the Red Cross and British War Relief workers who meet in its parish rooms. Already luncheons are served on four days of the week and those for the fifth day are under consideration.

United Enlistment Service

Two Mohammedans reported as having traveled from Brooklyn, N. Y., to observe an expression of Christian Unity in Mamaroneck's United Enlistment Service found all Protestant churches of Mamaroneck and the Hebrew Institute worshipping together in the only auditorium large enough to hold everybody, the Mamaroneck movie palace. More than 1000 persons attended.

St. Thomas' Church, along with the Barry Avenue A.M.E. Zion Church, First Baptist Church, First Born Church of Christ, First Church of Christ, Scientist, Hebrew Institute, Mamaroneck Methodist Church, St. John's Evangelical Lutheran Church, and the Straight Gate Church of Christ of the Apostolic Faith,

took part in the service which launched Mamaroneck's second United Church Canvass, November 21st to December 6th.

Taking a prominent part as chairman of the program committee for the service in which nine of Mamaroneck's 11 churches participated was the Rev. Dr. Frank Dean Gifford, rector of St. Thomas' Church. Other Episcopalians on the steering committee were Harold C. Barlow, Grover C. Harms, and Mrs. Alfred Weeks.

Roman Catholics, though not officially taking part in the united service, were represented by the presence of Mayor B. J. Santoro, who led the congregation in the salute to the flag, and the Hon. William F. Bleakley, main speaker, who appealed to the non-Church population to get the churchgoing habit.

Dr. Gifford of St. Thomas' reported administering six baptisms in the afternoon following the service. Of these, four were unscheduled and were apparently the result of the united service.

"The Battle for Sunday"

"The Battle for Sunday" is the Rev. H. Robert Smith's term for the many interests asking special Sunday attention throughout the year. In his leaflet for Grace Church, Newton, Dr. Smith cited October 31st as an interesting though extreme example for its titles include Temperance, Youth, Girl Scout and United War Fund Sunday, as well as Reformation Sunday, Nineteenth Sunday after Trinity, Eve of All Saints' Day, and Feast of Christ the King.

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in your receiving our
Christmas Catalog

The catalogs were ready but held up at the post office because of a technicality. They are now in the mail.

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SCHOOLS

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Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

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EDUCATIONAL

PUBLIC SCHOOLS

Released Time Education Reaches 10,000 Massachusetts Pupils

More than 10,000 Massachusetts school children are now receiving religious instruction during regular school hours, it was announced by the Rev. Daniel W. Staffeld, director of Weekday Church Schools for the Massachusetts Council of Churches.

As a result of permissive legislation adopted by the 1941 session of the state legislature, providing that school children may be released from regular classes for one hour each week to receive religious training, some 22 Massachusetts communities have adopted such programs, Mr. Staffeld said.

Some indication of how the program has grown since it was first put into effect in the fall of 1942 may be seen in figures showing the number of children participating in the program who are members of churches in the Massachusetts Council of Churches. These show 700 in October, 1942; 1,542 in February, 1943; and 3,000 in November, 1943.

In Boston, the school committee reports that 5,064 children of all religious faiths are now receiving religious instruction.

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A **SMALL** parish in the Southwest seeks a rector. Provides rectory and salary guaranteed by endowment. Reply Box M-1821, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

ARMITAGE, REV. WILLIAM THOMPSON, formerly vicar of St. Andrew's Church, Orient Heights, East Boston, Mass., is to be rector of Trinity Church, Whitinsville, and vicar of St. John's, Millville, Mass., effective December 15th. Address: 31 Linwood Avenue, Whitinsville, Mass.

CRIPPS, REV. WALTER T. H., formerly of Calgary, Alberta, Canada, is now canon of the Cathedral of St. John the Evangelist, Spokane, Wash. Address: S. 1125 Grand Avenue, Spokane, Wash.

CURTIS, REV. GILBERT G., formerly rector of Grace Church, Menominee, Mich., is now rector of Holy Trinity Church, Madisonville, Cincinnati, Ohio. Address: 5524 Madison Road, Cincinnati, Ohio.

HOLLIFIELD, REV. JOSEPH P., formerly priest-in-charge of Holy Trinity Mission, Skokie, Ill., is to be rector of Christ Church, Beatrice, Neb., effective December 15th. Address: 520 North 5th Street, Beatrice, Neb.

JOHNSON, REV. MOREHOUSE L., formerly vicar of the Chapel of the Nativity, Germantown, Philadelphia, Pa., is now priest-in-charge of St. Paul's Church and St. Peter's Church, Portland, Me. Address: 212 Vaughn Street, Portland, Me.

MALONE, REV. JESSE L., formerly missionary-in-charge of the Church of the Holy Spirit, Gallup, N. M., is now rector of St. John's Church, College Park, Ga.

SCARLETT, REV. JOHN R., formerly vicar of St. Timothy's Mission, Jackson, and Christ Church, Henrietta, Mich., will become rector of St. Peter's Church, Tecumseh, Mich., effective December 1st.

STEVENS, REV. LEE G., formerly priest-in-charge of St. Mary's Church, Northeast Harbor, Me., is now rector of Christ Church, Eastport, Me.

Military Service

BECKER, Chaplain M. R., U.S.N.R., may now be reached at the following address: U.S.S. *Melville*, c/o Fleet Post Office, New York, N. Y.

CRANDALL, Chaplain ROBERT L., formerly at the U.S. Naval Training Station, Great Lakes, Ill., may now be reached at the following address: USS *Wasp*, Fleet Post Office, New York, N. Y.

CREIGHTON, REV. WILLIAM F., formerly rector of St. Clement's Church, St. Paul, Minn., is now Lt. (jg) William F. Creighton, CHC, USNR, Williamsburg, Va.

WIDDIFIELD, REV. C. GEORGE, formerly at 36 South Garfield Avenue, Columbus, Ohio, may now be reached at the following address: Chaplain C. George Widdifield, USNR, General Delivery, Williamsburg, Va.

Resignations

ADAMS, REV. RAYMOND M. D., resigned the charge of the Church of the Holy Comforter, Crescent City, Fla. His present address is: 1548 Arrowhead Avenue, San Bernardino, Calif.

ROWELL, REV. JOHN F., formerly priest-in-charge of St. Paul's Church, Jesup, Ga., has retired because of ill health. Address: U. S. Veterans' Hospital, Oteen, N. C. Home address: Wadley, Ga.

Changes of Address

GENTLEMAN, REV. WILLIAM B., formerly at 5922 Pandora Avenue, Cincinnati, Ohio, is now at 6726 Dante Avenue, Cincinnati, Ohio.

Ordinations

PRIESTS

MASSACHUSETTS—On November 24th at St. John's Chapel, Groton, Mass., the Rev. MALCOLM STRACHAN was advanced to the priesthood by Bishop Sherrill of Massachusetts. He was presented by the Rev. Dr. Endicott Peabody, and the Rev. Massey H. Shepherd, jr., preached the sermon. The Rev. Mr. Strachan will continue as a master in Groton School.

PUERTO RICO—On October 24th at Christ School, Arden, N. C., the Rev. RALPH K. WEBSTER was advanced to the priesthood by Bishop

Colmore of Puerto Rico. He was presented by the Rev. Gale D. Webbe, who also preached the sermon. The Rev. Mr. Webster is now at Christ School, Arden, N. C., but will go to Puerto Rico in 1944 to help found a school of practical, scientific agriculture for young men from rural districts of Puerto Rico to be located at Quebrada Limon, near Ponce.

SPOKANE—On November 21st at St. James Church, Pullman, Wash., the Rev. RAYMOND HUNTER CLARK was advanced to the priesthood by Bishop Cross of Spokane. The Rev. Mr. Clark is to be priest-in-charge of St. James Church, Pullman, and the Church of the Good Samaritan, Colfax, Wash. Address: 502 Oak Street, Pullman, Wash.

On November 28th at the Church of Our Saviour, Pasco, Wash., the Rev. LEO W. DYSON was advanced to the priesthood by Bishop Cross of Spokane. The Rev. Mr. Dyson is to be priest-in-charge of the Church of Our Saviour, Pasco, Wash., St. Paul's Church, Kennewick, Wash., and St. Matthew's Church, Prosser, Wash. Address: Kennewick, Wash.

DEACONS

HARRISBURG—On October 18th at St. John's Church, Lancaster, Pa., JAY RALPH DEPPEN was ordained to the diaconate by Bishop Heistand of Harrisburg. He was presented by the Rev. Canon Beber W. Becker, and the Rev. Andrew Clifford Long preached the sermon. The Rev. Mr. Deppen is to be vicar of St. John's Church, Westfield, and St. Andrew's Church, Tioga, Pa. Address: Westfield, Pa.

PENNSYLVANIA—On November 20th at St. James' Church, Kingessing, Philadelphia, Pa., CHARLES BRIGHT MAUCH and ELMER JAMES SMITH, JR., were ordained to the diaconate by Bishop Hart of Pennsylvania. The Rev. Mr. Mauch, presented by the Rev. Charles E. Eder, will continue his studies at the Philadelphia Divinity School. The Rev. Mr. Smith, presented by the Rev. James C. Gilbert, will continue to teach at Carroll College, Waukesha, Wis. The Rev. Charles E. Eder preached the sermon.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$2,251.94
A. B. C.	50.00
Viola P. Cowan	10.00
Miss Annie B. Dickenson	10.00
F. B. Sappington	10.00
Anonymous, Milwaukee, Wis.	5.00
Mrs. Charles H. Boynton	5.00
Mrs. W. J. Burns	5.00
Ruth Congdon	5.00
In Memoriam H. C. H.	5.00
G. O.	5.00
Miss M. Louise Poerter	5.00
Miss Agnes M. Huston	3.00
"R," Mobile, Ala.	2.00
Anonymous, Plainfield, N. J.	1.00

\$2,372.94

Shelter Christmas Fund

Previously acknowledged	\$ 60.00
Anonymous, New York City	5.00
Mr. and Mrs. H. Frederick Pepps	5.00
Grace Church School, Menomonee, Wis.	2.00
Mrs. John D. Howard	2.00
G. O.	1.00

\$ 75.00

China Relief

A. B. C.	\$ 50.00
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Greek Relief

Mrs. A. B. C.	\$ 50.00
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War Prisoners Aid

Previously acknowledged	\$1,350.69
A. B. C.	50.00

\$1,400.69

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Sister Irene Augustine, C.T.

On November 14th, after a long illness, Sister Irene Augustine of the Community of the Transfiguration died at the Mother House at Glendale, Ohio.

Sister Irene was born at Augusta, Ga., February 25, 1852, the daughter of Judge William Austin and Catherine Pickett Austin. Her childhood was spent at Charleston, S. C. She had many vivid recollections of the terrible days of the Civil War from her eighth to her twelfth year, when the city was in a state of siege most of the time.

After the death of her father, she moved with her mother to the home of a married sister in Winnsboro, S. C. They lived in the McCreight homestead on Vanderbilt Street and Miss Julia Austin (as she was then) conducted a small private school.

After her mother's death, she moved to New York and did mission work in the

neighborhood of old Trinity Church. Later she had charge of the Babes' Shelter, working under Dr. Muhlenberg and the Sisters of the Holy Communion.

She entered the Community of the Sisters of St. John the Evangelist in the diocese of Long Island as a probationer February 20, 1889, and was received as a Sister November 10, 1890. Some years later she resigned from that Order and became a postulant in the Community of Transfiguration at Glendale, Ohio, where she was professed as a Sister, December 28, 1910.

Sister Irene served for a while at Holy Cross House, a home for crippled children, a branch house in Cleveland, Ohio, but most of her sisterhood life was passed at the Mother House at Glendale, where she was for many years a gifted guest mistress and through her influence many women became associate members of the community.

The Rt. Rev. Paul Matthews was present and shared in the burial services which were held at the Chapel of the Transfiguration on Tuesday morning, November 16th. Fr. H. Cary-Elwes was celebrant at the Sung Requiem, assisted by Fr. John M. Burgess, and the Bishop pronounced the blessing on the body. Interment was at Oak Hill Cemetery, Glendale, in the Sisters' plot.

CHURCH CALENDAR

December

5. Second Sunday in Advent.
12. Third Sunday in Advent.
- 15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. S. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. S. Stephen. First Sunday after Christmas.
27. S. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

CHURCH SERVICES

GO TO CHURCH! That slogan, sound-
ed round the world, might well put
an end to the world's chaos. The rectors
of leading churches listed here urge you
to put the slogan to work in your own
personal world. Use it on your friends.

Whether as a traveler in a strange city,
or as a local resident, you are always wel-
come to come into these leading churches
for the services or for quiet moments of
prayer. And you are urged to bring with
you your friends. Accept the cordial
invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D.,
Bishop; Rt. Rev. Edwin J. Randall, D.D., Suf-
fragan Bishop

Church of the Atonement, 5749 Kenmore Avenue,
Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H. C.; Daily: 7 A.M. H. C.

DELAWARE—Rt. Rev. Arthur R. McKinstrey,
D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens,
D.D., Bishop; Rt. Rev. Robert Burton Gooden,
D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church
Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D.,
Bishop

St. George's Church, 4600 St. Charles Ave., New
Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M.
Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton,
D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd.,
Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun.
Masses: 7, 9, & 11

NEW YORK—Rt. Rev. William T. Manning,
D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D.,
Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning
Prayer; 4, Evening Prayer; 11 and 4, Sermons;
Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10
Wed.), Holy Communion; 9 Morning Prayer; 5
Evening Prayer (Sung); Open daily 7 A.M. to 6
P.M.

Church of the Ascension, Fifth Ave. & 10th St.,
New York

Rev. Donald B. Aldrich, D.D., rector (on leave:
Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers,
Tuesday through Friday.

Church of the Heavenly Rest, 5th Ave. at 90th St.,
New York

Rev. Henry Darlington, D.D., Rector; Rev. Her-
bert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays:
Thurs. & Saints Days, 11 H.C.; Prayers daily
12-12:10; Tues., 12 Intercessions for the sick.

Chapel of the Intercession, 155th St. and Broadway,
New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10,
5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St.,
New York

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church
School; 11 Morning Service and Sermon; 4 p.m.,
Evensong, Special Music. Weekdays: 8 Holy
Communion; also 10:30 on Thurs. & Saints'
Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New
York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School;
11 Morning Service and Sermon; 4:30 p.m.
Victory Service; Holy Communion Wed., 8 a.m.
and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th
Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53rd St., New
York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. & 4 p.m.; Daily Services: 8:30
Holy Communion; 12:10 Noonday Services;
Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral
Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Saturdays), 3

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Sermon, 11; Evensong and Devotions, 4; Daily
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Days, 9:30 A.M. Confessions: Saturdays 4 to 5
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Tues. & Fri.: 7:30 A.M. H.C.; Wed., 11; Saints'
Days: 7:30 & 11

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7:30
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